



# dhivyaprabandham for Beginners

**Authors: Srl T N krishNan and Srl sArathy thOthAthri**

**Source (In thamizh): Srl sArathy thOthAthri**

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## Pronunciation guide

- A is used for “aa” sound – example: emperumAnAr, rAmAnuja
- E is used for “yay” sound – example: EkAdhasi
- I is used for “ee” sound – example: ISvara. “ee” is also used at times, when the word contains both “I” and “l” as in the case of IllA - it will be written as leelA (to avoid confusion)
- O is used for “Oh” sound – example: Om
- U is used for “oo” sound – example: Urdhva pundram
- zh is used for very strong “l” sound – example: AzhwAr
- L is used for strong “l” sound – example: muL (thorn)
- N is used for strong “n” sound – example: nArAyaNa
- R is used for strong “r” sound - example: puRappAdu (procession); its also used for “tr” sound in thamizh when there is double “R” - example: uRRAr (utRAR - relative)
- d is used for strong “d” sound – example: garuda
- dh is used for meek “d” sound – example: gOvindhA
- t is used for strong “t” sound – example: ganta
- th is used for meek “t” sound – example: vratham
- b is used for meek “b” sound – example: budhdhi
- bh is used for strong “b” sound – example: bhakthi
- sa, sha, ksha are typed as it is – examples: samskritham, shashti and kshamA
- S is used for strong “s” sound – example SEsha, kESava
- : is used for ha sound in samskritham words – examples: nama: to be said as namaha



Our AzhwArs and AchAryas have showed us two great treasures - archAvathAra emperumAns and granthams (dhivya prabandham, sthOthrams, vyAkyAnams, rahasya granthams etc). We strive to provide access to both - emperumAn and granthams, and the AzhwArs/AchAryas, through our website portal (<http://koyil.org>). As part of this initiative, we are presenting printed books for the benefit of everyone. We request and encourage everyone to make use of this opportunity and

- get these books for oneself and develop/refresh one's own knowledge
- get these books in bulk and place them in their AchArya's mutt/thirumALigai, so that the AchArya can give a copy of these books to those who become Sishyas. These books can be studied by Sishyas and any doubts can be clarified by the AchArya himself - thus leading to an enriching relationship between AchArya and Sishya.
- share them with others as a compliment during SrlvaishNava festivals, functions at home etc and gift them to friends/relatives during functions and important events at their homes
- think about many other creative ways of sharing/spreading knowledge

Reading the principles explained by our pUrvAchAryas in simple language will make us gain knowledge about our sampradhAyam and will also stimulate the taste for

progressing further such as learning the literature in depth through upanyAsams, kAlakshEpams etc under qualified scholars and engaging in various kainkaryams.

**With the intent of spreading this divine knowledge far and wide to reach all SrlvaishNavas and those who are aspiring to become a SrlvaishNava, we only expect a minimum donation that covers the cost to print the books. Courier/postage charges will be extra.**

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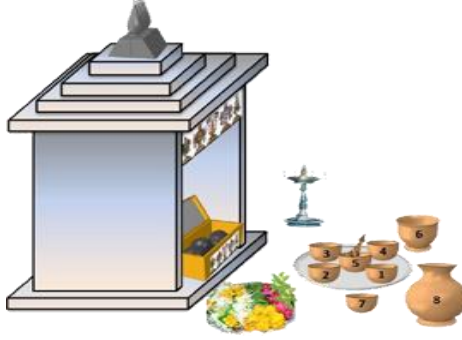
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## Basics of SrlvaishNavam

For SrlvaishNavas, the following points are very useful to understand and practice in their lives on a day-to-day basis.



1. Respect SrlvaishNavas irrespective of their varNam, ASramam, gyAnam, etc. Respect towards fellow bhAgavathas is bhagavAn's first expectation from his devotees.
2. Lead a simple life devoid of ego and possessiveness. Once we realize the miniscule nature of the AthmA (self) and the grandeur nature of bhagavAn, we can never think great about ourselves.
3. Regular interaction with one's own AchArya is a very important aspect. It is important and mandated for the Sishya to help his AchArya in physical, financial needs as much as possible.
4. Perform nithya karmAnushtAnams such as snAnam, Urdhva puNDra dhAraNam, sandhyAvandhanam etc., according to one's own varNam and ASramam. Through performance of such ordained activities, one develops internal and external purity which will lead to sustenance and nurturing of true knowledge.
5. Always wear thirumaN and SrlchUrNam (thilak) - this is our primary identity of our servitorship towards bhagavAn. It is

most important to wear it boldly in all circumstances and never feel ashamed of it.

6. Wear traditional clothes panchakachcham, madisAr etc., as per one's gender, varNam, ASramam. There is nothing to feel shy about being who we are and what our culture is – especially coming in the great lineage of AchAryas.
7. Always engage in worshipping Srlman nArAyaNan, AzhwArs and AchAryas. On the contrary avoid worshipping dhEvathAntharams (dhEvi dhEvathAs - dhEvathAs such as rudhra parivAr, indhra, varuNa, agni, navagrahams, etc). This is one of the most important principles highlighted by our pUrvAchAryas. One of the main relationships between bhagavAn and jlvAthmA is bharthru-bhAryA (husband-wife) relationship. Since all jlvAthmAs are feminine in nature and bhagavAn is the singular masculine entity, all jlvAthmAs have this common relationship with bhagavAn. So, it is imperative for one to manifest faithfulness towards bhagavAn at all times and avoid any relationships with dhEvathAntharams.
8. thiruvArAdhanam at home is an important aspect in a SrlvaishNava's daily routine. emperumAn has mercifully descended into our own homes to accept our worship. It is a great insult to ignore him and will be very detrimental for one's own spiritual progress to ignore perumAL at home. Even while we are travelling, it is best to carry the thiruvArAdhana perumAL also with us. If that is not possible, at least adequate arrangements should be made to ensure proper thiruvArAdhanam for him either at our own home by SrlvaishNavas or by placing him in other SrlvaishNavas' homes. It is completely disrespectful to leave him locked in the home without daily thiruvArAdhanam. There is a detailed discussion on thiruvArAdhanam at <http://ponnadi.blogspot.in/2012/07/Srlvaishnava-thiruvaaraadhanam.html>.

9. Always consume those food materials that are allowed in SAsthram based on one's own varNam and ASramam. Such food stuff should first be offered to emperumAn, AzhwAras and AchAryas and then only be consumed. We should never consume such foods that are not offered to emperumAn. There is a detailed discussion on AhAra niyamam at [http://ponnadi.blogspot.in/2012/07/Srlvaishnava-aahaara-niyamam\\_28.html](http://ponnadi.blogspot.in/2012/07/Srlvaishnava-aahaara-niyamam_28.html) and <http://ponnadi.blogspot.in/2012/08/Srlvaishnava-ahara-niyamam-q-a.html>.
10. Seek out the association of SrlvaishNavas. It is important to engage with meaningful spiritual conversations that will uplift us and help us in our spiritual progress.
11. dhivyadhESams, AzhwAr/AchArya avathAra sthalams and abhimAna sthalams are important parts of our life. One should lead a life of service in dhivyadhESams and so on. If the circumstances are not right presently to be engaged in such service, try to visit such holy places frequently and also plan for such a setup in the future.
12. dhivya prabandham is the most important aspect for SrlvaishNavas. Learning the pAsurams, understanding the meanings of the same (according to pUrvAchAryas' explanations) and putting those principles into practice are the 3 most important aspects which define a SrlvaishNava. dhivya prabandham develops detachment towards worldly matters and attachment towards bhagavAn and bhAgvathAs.
13. The lives of our pUrvAchAryas are by themselves the greatest source of learning and inspiration for us. They have demonstrated utmost dignity and compassion towards all beings and all the situations/dilemmas that we come across today are addressed clearly in their lives.
14. Study of pUrvAchArya literature is most important. One should allocate some time on a daily basis to plunge into the greatest available treasure, i.e., pUrvAchArya literature in the form of vEdhAntham, dhivya prabandham, sthOthra

- granthams, vyAkyAnams, historical depictions, etc. There is plenty of such information available in our websites (<http://koyil.org/index.php/portal/>) for reading.
15. Listening to kAlakshEpams (lectures of commentaries with source text) under scholars is most important to get thorough understanding of the essential principles. Nowadays, there are many lectures available in CDs and websites. For those who cannot attend these lectures personally, they can make use of such resources that are available. Even while listening from home, one should try to be in proper attire and listen to these lectures with attention as it would be done in physical presence.
  16. Engage in some meaningful kainkaryam. SAsthram says “Servitorship becomes devoid when there is no service” – as a Servitor of Srlman nArAyaNan, AzhwArs and AchAryas, one should always engage in some service. It can be physical, monetary, intellectual etc. There are so many ways to engage in service. There is also so much demand for those who are interested in kainkaryam. One should always commit to some service which is recurring and fulfill that too. This way, there is constant engagement with bhagavAn and bhAgavathas.
  17. Help fellow bhAgavathas and others in acquiring this most wonderful knowledge about bhagavAn, AzhwArs and AchAryas. Constant engagement in sharing such knowledge is mutually beneficial and enjoyable for both the speaker and listener. Our pUrvAchAryas have set a wonderful precedent by sharing many divine literatures for the sole purpose of uplifting everyone through true knowledge. It is the duty of all of us to also study them carefully under proper guidance and then share the same with our family, relatives, friends, and all those who desire for such knowledge.
  18. Finally, one should constantly long for the eternal blissful life in parama padham which is fully fitting for the true nature of the soul. A real SrlvaishNava would never fear death for that



which leads to the eternal service to bhagavAn in the most magnificent SrlvaikuNtam. Our AzhwArs and AchAryas always served bhagavAn and bhAgavathas when present here and desired to continue the same after reaching parama padham also.



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## **Preface**

In SrlvaishNava sampradhAyam, AzhwAr's pAsurams and AchArya's SrlsUkthis are greatly celebrated. Our elders engaged themselves in AzhwArs and AchAryas divine words always. For us too, the acts of our elders are the apt pursuit. It is good for us to engage in reciting the divine words of AzhwArs and AchAryas as much as possible and follow those divine words as well.

We are presenting "**dhivyaprabandham for Beginners**" for the benefit of those who are desiring to start learning dhivyaprabandhams which were mercifully composed by AzhwArs who were divinely blessed with knowledge and devotion by sarvESvaran. We have included common thaniyans, thiruppallANdu, kaNNinuN chiRuth thAmbu, thiruppAvai and sARRumuRai with their simple meanings. We request everyone to use this effectively. We have also provided some very basic information such as dhivyaprabandhams details, 108 dhivyadhESams, AzhwAr/AchAryas thirunakshathrams and anadhyayana kAlam routine, which will be very useful for everyone to understand and follow.

We thank Smt anurAdhA and Smt rAdhika for organizing the content in the present book format and nArAyaNan swamy for preparing the wrapper.

**adiyEn krishNa rAmAnuja dAsan**  
**adiyEn sArathy rAmAnuja dAsan**

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## 4000 dhivyaprabandham

Srlman nArAyaNan blessed a select few AthmAs with divine knowledge and great devotion towards him and made them AzhwArs. AzhwArs compiled many pAsurams (verses) in glorification of Srlman nArAyaNan. These pAsurams total up to 4000 verses approximately and are thus called 4000 dhivya prabandham. dhivya means divine and prabandham means literature (that which captures bhagavAn himself). The various kshEthrums (holy places) which host bhagavAn in his archA (deity) form that are glorified by AzhwArs became to be known as dhivyadhESams. dhivyadhESams are said to be 108 in total. 106 of those, exist in the various regions of bhAratha dhESam (including Nepal). kshlrAbdhi (milk ocean) is situated within the material realm yet too far for us to reach. parama padham is the spiritual realm which is reached after liberation. Srlrangam is considered as the primary dhivya dhESam and thirumala, kAnchIpuram, thiruvallikkENi, AzhwAr thirunagari etc., are some important dhivyadhESams. bhagavAn is said to have five manifestations - supreme lord in paramapadham, vyUha form in kshlrAbdhi, antharyAmi (as the in-dwelling super soul), vibhava (incarnations such as Srl rAma, krishNa etc) and finally archA (deity) form. Among these forms, the deity form is considered as the most magnanimous form of bhagavAn which is approachable by every one at all times. Our pUrvAchAryas held the dhivyadhESams as their life and dedicated their life in serving bhagavAn and bhAgavathas in such dhivyadhESams. For more information, please visit <http://koyil.org> .

dhivya prabandham brought out the essence of vEdham/vEdhAntham in simple and chaste thamizh. The whole purpose of these dhivya prabandhams is to uplift the jlvAthmAs by transmitting true knowledge. Several hundreds of years after the time of AzhwArs, many AchAryas starting with nAthamunigaL, centered with Srl rAmAnuja and ending with

mAmunigaL appeared and preached the divine message of AzhwArs. While less intelligent people considered AzhwArs pAsurams as simple thamizh songs, the most intelligent AchAryas established that these pAsurams bring out the ultimate philosophy of Srlman nArAyaNan being the means (to be uplifted from this material world) and the goal (to be situated in ones true nature of eternal service to Srlman nArAyaNan in paramapadham - spiritual world). Our pUrvAchAryas fully relished the dhivya prabandhams and centered their life around learning them, teaching them and living by those pAsurams.

<b>prabandham</b>	<b>Author</b>	<b>pAsurams Count</b>
<b>mudhalAyiram</b>		
thiruppallANdu	periyAzhwAr	12
periyAzhwAr thirumozhi	periyAzhwAr	461
thiruppAvai	ANdAL	30
nAchchiAr thirumozhi	ANdAL	143
kaNNinuN chiRuth thAmbu	madhurakavi AzhwAr	11
perumAL thirumozhi	kulaSEkarAzhwAr	105
thiruchchandha viruththam	thirumazhisaippirAn	120
thirumAlai	thoNdaradippodi AzhwAr	45
thiruppaLLiyezhuchchi	thoNdaradippodi AzhwAr	10
amalanAdhipirAn	thiruppanAzhwAr	10
<b>iraNdAm Ayiram</b>		

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**dhivyaprabandham for Beginners**

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<b>prabandham</b>	<b>Author</b>	<b>pAsurams Count</b>
periya thirumozhi	thirumangai AzhwAr	1084
thirukkuRundhANdagam	thirumangai AzhwAr	20
thirunedundhANdagam	thirumangai AzhwAr	30
<b>iyaRpA</b>		
mudhal thiruvandhAdhi	poygai AzhwAr	100
iraNdAm thiruvandhAdhi	bhUthatthAzhwAr	100
mUnRAM thiruvandhAdhi	pEyAzhwAr	100
nAnmugan thiruvandhAdhi	thirumazhisai AzhwAr	96
thiruviruththam	nammAzhwAr	100
thiruvAsiriyam	nammAzhwAr	7
periya thiruvandhAdhi	nammAzhwAr	87
thiruvezhukURRirukkai	thirumangai AzhwAr	1
siRiya thirumadal	thirumangai AzhwAr	1
periya thirumadal	thirumangai AzhwAr	1
rAmAnusa nURRandhAdhi	thirubarangaththu amudhanAr	108
<b>nAngAm Ayiram</b>		
thiruvAimozhi	nammAzhwAr	1102

## 108 dhivyadhESams

The divine abodes of sarvESvaran Srlman nArAyaNan which were sung by AzhwArs are known as dhivyadhESams. These abodes are very dear to emperumAn and hence are known as "ugandharuLina nilangaL".

### **chOLa nAdu (around Srlrangam)**

1. thiruvarangam (Srlrangam)
2. thirukkOzhi (uRaiyUr, nisuLApuri)
3. thirukkarambanUr (uththamar kOyil)
4. thiruveLLaRai
5. thiru anbil
6. thiruppErnagar (kOyiladi, appakkudaththAn)
7. thirukkaNdiyUr
8. thirukkUdalUr (AduthuRai perumAL kOyil)
9. thirukkaviththalam (kapisthalam)
10. thiruppuLLambUthangudi
11. thiru AdhanUr
12. thirukkudandhai (kumbakONam)
13. thiruviNNagaram (oppiliappan kOyil)
14. thirunaRaiyUr (nachchiyar kOyil)
15. thiruchchERai
16. thirukkaNNamangai
17. thirukkaNNapuram
18. thirukkaNNangudi
19. thirunAgai (nAgappattinam)
20. thanjaimAmaNikkOyil
21. nandhipura viNNagaram
22. thiruveLLiyangudi
23. thiruvazhundhUr (thErazhundhUr)
24. siRupuliyUr

25. thiruththalaichchanganANmadhiyam
26. thiruvindhaLUr
27. thirukkAvaLampAdi (thirunAngUr kAvaLampAdi)
28. kAzhichchIrAmaviNNagaram (slrgAzhi thAdaLan  
kOyil)
29. arimEya viNNagaram (thirunAngUr)
30. vaNpurudOththamam (purushOththaman sannidhi,  
thirunAngUr)
31. semponseykOyil (thirunAngUr)
32. maNimAdakkOyil (nARayana perumAL sannidhi,  
thirunAngUr)
33. vaikundha viNNagaram (vaikunthanAthan sannidhi,  
thirunAngUr)
34. thiruvAli (thiruvAlith thirunagari)
35. thiruththEvanArthogai (mAdhava perumAL  
sannidhi, klzhachchAlai)
36. thiruththeRRiyambalam (sengaNmAl sannidhi,  
thirunAngUr)
37. thirumaNikkUdam (thirumanikkUda nAyakan  
sannidhi, thirunAngUr)
38. thiruveLLakkuLam (aNNan kOyil, thirunAngUr)
39. pArththan paLLi (pArththanpaLLi, thirunAngUr)
40. thiruchchiththirakUdam (thillai gOvindharAjan  
sannidhi)

**nadu nAdu (central thamizh nAdu)**

1. thiruvayindhirapuram (thiruvahindhrapuram)
2. thirukkOvalUr (thirukkovilUr)



**thoNдай nAdu (around chennai)**

1. aththiyUr (chinna kAnchIpuram varadharAja perumAL KOyil)
2. attabuyakaram (ashtabujam)
3. thiruththaNkA (viLakkolip perumAL kOyil – thUppul, kAnchIpuram)
4. thiruvELukkai (narasimhar kOyil, kAnchIpuram)
5. thirunIragam (jagadhIsap perumAL sannidhi, kAnchIpuram)
6. thiruppAdagam (pANdava dhUthar kOyil, kAnchIpuram)
7. thirunilAththingkaLthuNdam (kAnchIpuram)
8. thiruvUragam (inside ulagaLandha perumAL kOyil, kAnchIpuram) –
9. thiruvekkA
10. thirukkAragam (kAnchIpuram)
11. thirukkArvAnam – (kAnchIpuram)
12. thirukkaLvanUr (kAnchIpuram)
13. pavaLavaNNam (pavaLa vannAr kOyil, kAnchIpuram) –
14. paramEchchura viNNagaram (paramEswara viNNagaram – vaikuntha perumAL kOyil, kAnchIpuram)
15. thirupputkuzhi
16. thiruninRavUr (thiNNanUr)
17. thiruvevvuL (thiruvaLLUr)
18. thiruvallikkENi
19. thirunIrmalai
20. thiruvIdavendhai (thiruvIdandhai)
21. thirukkadalmalai (mahAbalipuram)
22. thirukkadigai (shOlingapuram)

**malai nAdu (kEraLa)**

1. thirunAvAy
2. thiruviththuvakkOdu (thiruvichchikkOdu, thiruvinjikkOdu)
3. thirukkAtkarai (trikkakkarA)
4. thirumUzhikkaLam
5. thiruvallavAzh (thiruvalla)
6. thirukkadiththAnam
7. thiruchchengunrUr (thiruchchiRRARu)
8. thiruppuliyUr (kuttanAdu)
9. thiruvARanviLai (ArammulA)
10. thiruvANvaNdUr (thiruvAmundUr)
11. thiruvanandhapuram (Trivandrum)
12. thiruvAttARu (thiruvattARu)
13. thiruvANparisAram (thiruppathisAram)

**pANdiya nAdu (south)**

1. thirukkuRungudi
2. vAnamAmalai (nAngunEri)
3. Srlvaikundam (SrlvaikuNtam)
4. varaguNamangai (naththam)
5. thiruppuLingudi
6. thiruththulaivillimangalam (rettaith thiruppathi)
7. thirukkuLandhai (perunguLam)
8. thirukkOLUr
9. thenthiruppErai (thiruppEreyil)
10. AzhwAr thirunagari
11. SrlvillipuththUr
12. thiruththaNkAl
13. thirukkUdal (Madurai kUdalazhagar kOyil)
14. thirumAlirunjOlai (kaLLazhagar kOyil)

15. thirumOgUr
16. thirukkOttiyUr (thirukkOshtiyUr)
17. thiruppullANi
18. thirumeyyam

**vada nAdu (north)**

1. thiruvayOdhdhi (ayOdhyA)
2. naimisAraNyam (nimsAr)
3. thiruppiridhi
4. kaNdangadinagar (dhEvaprayAg)
5. thiruvadhariyAchchiramam (badrikAshram)
6. sALakkirAmam (shAligrAm)
7. vadamadhurai (mAthurA)
8. thiruvAyppAdi (gOkulam)
9. thiruththuvarApathi (dhvArakA)
10. singavEL kunRam (ahObilam)
11. thiruvEngadam (thirumalai thiruppathi)

**viN nAdu (higher worlds)**

1. thiruppARkadal (kshIrAbdhi)
2. paramapadham (SrlvaikuNtam)

## AzhwArs/AchAryas thirunakshathrams

As we are forever indebted to the great favours of AzhwArs and AchAryas, their thirunakshathrams must be known and celebrated by all of us. Here is a month-wise list of their thirunakshathrams.

### ❖ chithrai (April/May)

- aswini - Andhra pUrNa (vaduganambi)
- kArthigai - Srl puNdarikAksha (uyyakkoNdAr)
- rOhini - vishNuchiththa (engaLAzhwAn)
- thiruvAdhirai
  - Srl rAmAnuja (emperumAnAr)
  - SrlrAmakrathunAthArya (sOmAsiyANdAn)
- punarpUsam - dhAsarathy (mudhaliyANdAn)
- Ayilyam -bAladhanvi (kOyil komANdUr iLayavilli AchchAn)
- hastham - praNathArthihara (kidAmbi AchchAn)
- chithrai
  - madhurakavi AzhwAr
  - ananthArya (ananthAzhwAn)
  - vAthsyA varadhAchArya (nadAthUr ammAL)
- thiruvONam (sravaNam) - IOkArya muni (piLLai IOkam jIyar)

### ❖ vaikAsi (May/June)

- rOhini - gOshti pUrNa (thirukkOshtiyUr nambi)
- swAthi - SrlSaila pUrNa (periya thirumalai nambi)
- visAgam
  - Srl satakOpa (nammAzhwAr)
  - SrlSailESa (thiruvAimozhi piLLai)
- anusham
  - parAsara bhattar

- vEdha vyAsa bhattar
- kEttai - thiruvarangapperumAL araiyar

❖ **Ani (June/July)**

- Ayilyam - mARanEri nambi
- swAthi
  - vishNuchiththa (periyAzhwAr)
  - Srl krishNa pAdha (vadakku thiruvIdhi piLLai)
  - sundharajAmAthru muni (vAdhi kEsari azhagiya maNavALa jlyar)
- anusham - nAthamunigaL
- sravaNam (thiruvONam) - thirukkaNNamangai ANdAn
- avittam - thirumazhisai aNNAvappangAr

❖ **Adi (July/August)**

- pUsam - vAdhibhIkara guru (prathivAdhi bhayankaram aNNan)
- pUram - gOdha (ANdAL)
- uthrAdam - yAmunAchArya (ALavandhAr)

❖ **AvaNi (August/September)**

- rOhini
  - Srlman nArAyaNan (periya perumAL)
  - periyavAchchAn piLLai
  - nAyanArAchchAn piLLai
  - appan thiruvEnkata rAmAnuja embAr jlyar
- hastham - varadhAchArya (appAchchiyAraNNA)

❖ **purattAsi (kanni) (September/October)**

- punarpUsam - vAnamAmalai/thOthAdhri jlyar (ponnadikkAl jlyar)
- magam - SrlnivAsa guru (kOyil kandhAdai appan)
- pUrattAdhi - varadha nArAyaNAchArya (kOyil kandhAdai aNNan)
- thiruvONam - vEdhAnthAchAryar

❖ **aippasi (October/November)**

- thiruvAdhirai - kUra kulOththama dhAsar
- pUsam (pushyam) - SrlperumbUthUr Adhi yathirAja jlyar
- thirumUlam - Srl varavaramuni (azhagiya maNavALa mAmunigaL)
- pUrAdam
  - vishwaksEnar (sEnai mudhaliyAr)
  - kurugEsa (thirukkurugaippirAn piLLAn)
  - thirunArAyaNapuraththu Ay jananyAchAryar
- thiruvONam
  - sarO yOgi (poigai AzhwAr)
  - piLLai IOkAchAryar
- avittam
  - bhUtha yOgi (bhUthaththAzhwAr)
  - madhyavldhi bhattar (naduvil thiruvldhip piLLai bhattar)
- sathayam
  - mahathAhvaya (pEyAzhwAr)
  - paschAth sundhara dhEsika (pinbhazhagiya perumAL jlyar)
- uthrattAdhi - nArAyaNa (viLAnchOlai piLLai)
- rEvathi - dhEvarAja guru (eRumbi appA)

❖ **kArthikai (November/December)**

- bharaNi
  - dhEvarAja muni (aruLALap perumAL emperumAnAr)
  - mAdhavAchArya (eeyuNNi mAdhavap perumAL)
- kArthikai
  - Srl parakAla (thirumangai AzhwAr)
  - Srl kalivairi dhAsa (nampiLLai)
- rOhiNi - munivAhana yOGi (thiruppANaZhwAr)
- punarpUsam - bhattanAtha muni (paththangi paravasthu pattarpirAn jIyar)

❖ **mArgazhi (December/January)**

- bharaNi - dhEvarAjAchArya (nAlUrAchchAn piLLai)
- kEttai
  - bhakthAngrirEnu (thoNdaradippodi AzhwAr)
  - Srl mahA pUrNa (periya nambi)
  - kUra nArAyaNa jIyar
- avittam - ramyajAmAthru dhEva (azhagiya maNavALap perumAL nAyanAr)

❖ **thai (January/February)**

- punarpUsam - Srl gOvindhAchArya (embAr)
- magam - bhakthisAra yOGi (thirumazhisai AzhwAr)
- Hastham - kUrEsa (kUraththAzhwAn)
- visAgam - kurugai kAvalappan

❖ **mAsi (February/March)**

- mrgasIrsham - kAnchl pUrNa (thirukkachchi nambi)
- Ayilyam - dhanur dhAsa (piLLai uRangAvilli dhAsar)
- magam
  - Srl rAma miSra (maNakkAl nambi)
  - mAAdhara (thirumAlai ANdAn)
- punarpUsam - kulasEkarAzhwAr

❖ **panguni (March/April)**

- rOhiNi - Srlman nArAyaNan (periya perumAL)
- uthram
  - Srl mahAlakshmi (periya pirAtti)
  - Srl vEdhAnthi jlyar (nanjlyar)
- hastham - ranganAtha guru (thiruvarangaththu amudhanAr)

❖ **Month unknown**

- pUsam (pushyam) - kOla varAhArya (nAlUr piLLai)
- swAthi - padhmanAbhAchArya (eeyuNNi padhmanAbhap perumAL)

❖ **Month/nakshathram both unknown**

- vangi puraththu nambi
- srutha prakAsikA bhattar (sudharsana sUri)
- praNathArththihara guru (appiLLai)
- rAmAnuja guru (appiLLAr)



## anadhyayana kAlam

adhyayanam means to study, to learn, to repeat/recite, etc. vEdham is studied under AchAryas by hearing from them and repeating the same. vEdha manthrams are also regularly recited as part of daily anushtAnams. anadhyayanam means to refrain from learning/reciting. There are certain times of the year when vEdham is not recited. This time is leveraged to learn other parts of sAstham such as smrithi, ithiAsams, purANams, etc. Even through out the year, days such as amAvAsyai, paurNami, prathamai, etc., are not conducive for learning vEdham. As dhrAvida vEdham (4000 dhivya prabandham) is also considered equivalent to samskritha vEdham, there is a tradition of not learning/reciting dhivya prabandham during certain period of time.

anadhyayana kAlam begins on the day after thirukkArthikai dhIpOthsavam. Generally, it ends after adhyayana uthsavam completion in temples.. There is a common practice of resuming dhivyaprabandham recital on thai hastham at homes.

This adhyayana uthsavam was first organized by thirumangai AzhwaR to glorify nammAzhwaR's ascent to paramapadham by reciting thiruvAimozhi during vaikuNta EkAdhaSi in Srlrangam. Subsequently, Srlman nAthamunigaL organized the recital of all AzhwaRs's prabandhams. emperumAnAr arranged this to be celebrated in all dhivyadhESams. Our subsequent AchAryas continued this tradition in a grand manner.

### **What to learn and recite during anadhyayana kAlam?**

Here are some quick pointers.

- Generally in temples, during anadhyayana kAlam, upadhEsa rathina mAalai will be recited in place of thiruppAvai and thiruvAimozhi nURRanthAdhi will be recited in place of kOil thiruvAimozhi/rAmAnusa nURRanthAdhi.

- In mArgazhi month, thiruppaLLiyezhuchi/thiruppAvai recitation resumes.
- In the temples, during adhyayana uthsavam, all 4000 pAsurams will be recited once.
- At homes, during thiruvArAdhanam, pAsurams from 4000 dhivya prabhandham are not recited during anadhyayana kAlam (same principle for mArgazhi month as in the temples too - thiruppAvai and thiruppaLLiyezhuchi are recited).
  - During opening the kOil AzhwAr, we recite jithanthE sthOthram (first 2 sLOkams), "*kausalyA suprajA rAma*" sLOkam, "*kUrmAdhIn*" sLOkam (these are recited normally as well) and directly open the door. again, there is no limit to remembering/meditating on AzhwAr pAsurams in heart/mind while opening the door.
  - Similarly, during thirumanjanam, after reciting sUkthams, we recite "*veNNai aLaintha kuNungum*" padhigam and a few extra pAsurams - during anadhyayana kAlam, we just stop with sUkthams.
  - During mantra pushpam, we recite "*chenRAI kudaigyAm*" pAsuram normally. During anadhyayanam, we recite "*emperumAnAr dharisanam enRE*" pAsuram in place of that.
  - For sARRumuRai, we recite upadhEsa rathina mAlai and thiruvAimozhi nURRanthAdhi pAsurams instead of "*chiRRam chiRukAIE*", "*vangak kadal*" and "*pallANdu pallANdu*" pAsuram followed by "*sarva dhEsa dhasA kAIE...*" routine and vAzhi thirunAmams.
- This is a good time to learn pUrvAchArya sthOthra granthams in samskritham (there are quite a few) and thamizh prabhandhams such as gyAna sAram, pramEya sAram, saptha kAthai, upadhEsa rathina mAlai, thiruvAimozhi nURRanthAdhi, etc. Also, we can learn and recite the thanians and vAzhi thirunAmams of our AchAryas during this time.
- Also, one can engage in learning rahaysa granthams during this time and memorize the same.

## Common thaniyans – Invocation

*SrISailESa dhayApAthram dhlbhakthyAdhi guNArNavam  
yathIndhra pravaNam vandhE ramya jAmAtharam munim*

I worship azhagiya maNavALa mAmunigaL who is the target of thirumalai AzhwaR's mercy, who is an ocean of auspicious qualities such as knowledge, devotion, etc. and who is greatly attached to yathIndhra (Srl rAmAnuja).

*[ ramya jAmAthru yOgIndhra pAdharEkha mayam sadha  
thathA yaththAthma saththAdhim rAmAnuja munim bhajE*

I worship vAnamAmalai jlyar who is like the imprints of mAmunigaL's lotus feet and who fully depends on mAmunigaL to establish his true nature (as a servant of mAmunigaL), sustenance, activities, etc.

--- Srl vAnamAmalai mutt recital]

*lakshmlnAtha samArambhAm nAthayAmuna madhyamAm  
asmadhAchArya paryanthAm vandhE guruparamparAm*

I worship the glorious guru paramparai which starts with Srlman nArAyaNan, has nAthamunigaL and yAmunAchAryar in the middle and ends with Srl rAmAnuja who is my Acharya.

*yOnithyam achyutha padhAmbhujaya yugma rukma  
vyAmOhathas thadhitharANi thruNaya mEnE  
asmadh gurOr bhagavathOsy dhayaika sindhO:  
rAmAnujasya charaNau SaraNam prapadhyE*

I surrender into the lotus feet of Srl rAmAnuja (emperumAnAr) who is very attached to the golden lotus feet of Srlman nArAyaNan and who thus considers everything else

as a piece of grass (insignificant), who is my AchArya and who is an ocean of mercy and all other most auspicious qualities.

*mAthA pithA yuvathayas thanayA vibhUthi:  
sarvam ya dhEva niyamEna madhanvayAnAm  
Adhyasyana: kulapathEr vakuLABirAmam  
Srlmath thadhangriyugaLam praNamAmi mUrdhnA*

I bow down at the lotus feet of nammAzhwAr whose lotus feet are always the mother, father, children, wealth and everything else and who is the leader of our SrlvaishNava community and such lotus feet are decorated with maghizha flowers and always radiantly glowing.

*bhUtham saraScha mahadhAhvaya bhattanAtha  
Srl bhakthisAra kulasEkara yOgivaAn  
bhakthAngri rENu parakAla yathIndhra miSrAn  
Srlmath parAnkuSa munim praNathOsmi nithyam*

I always worship nammAzhwAr along  
with bhUthaththAzhwAr, poigai  
AzhwAr, pEyAzhwAr, periyAzhwAr, thirumazhisai  
AzhwAr, kulasEkara  
AzhwAr, thiruppanAzhwAr, thoNdaradippodi  
AzhwAr, thirumangai AzhwAr and emperumanAr.

**adiyEn sArathy rAmAnuja dAsan**

## thiruppallANdu



Srl maNavALa mAmunigaL has beautifully revealed the greatness of thiruppallANdu in *upadhEsa raththinamAlai pAsuram* 19.

*kOdhilavAm AzhwArgaL \* kURu kalaikkellAm \*  
Adhi thiruppallANdu Anadhuvum \* – vEdhaththukku  
Om ennum adhu pOI \* uLLadhukku ellAm surukkAyth \*  
thAn mangalam AdhalAI -19*

It is maNavALa mAmunigaL's firm opinion in his divine mind that just as *praNavam* is the pre-eminence or essence of all *vEdhas*, thiruppallANdu is the pre-eminence or essence of all the *aruLichcheyal* (reciting of divine prabandhams) of AzhwArs. This is the reason that it is recited at the beginning of *aruichcheyal*.

After periyAzhwaR established the supremacy of Srlman nArayaNa in the court of pANdiya king, the king made AzhwAr to come around the town on an elephant [as a gesture of celebration]. To see this great sight of AzhwAr on the elephant, emperumAn appeared on his *garuda vAhana* (on garuda, his vehicle) along with his divine consorts. Being worried that emperumAn who is comfortable in SrlvaikuNtam, has come down to samsAram, periyAzhwaR sang pAsurams extolling emperumAn. These pAsurams are called as thiruppallANdu. It is periyAzhwaR's unique greatness that he makes the sAmsAris [dwellers of materialistic realm] also to extol emperumAn, apart from singing them himself.

This simple translation has been carried out with the help of periyavAchchAn piLLai's commentary for thiruppallANdu.

### **Thaniyans**

*gurumukamanadhIthya \* prAha vEdhAN asEshAn \*  
narapathiparikluptham \* sulkam AdhAthu kAma: |  
svasuram amaravandhyam \* ranganAthasya sAkshAth \*  
dhvija kula thilakam tham \* vishNuchiththam namAmi ||*

periyAzhwAr, also known as vishNuchiththar, who did not learn from a teacher but was bestowed with clear knowledge and devotion by thirumAL (emperumAn), went to the royal court of king Srlvallabha dhEvan in madhurai (South), in the assembly of learned people, with the intention of utilising the gift of gold coins for the betterment of emperumAn's divine temple at SrlvillipuththUr and won that gift after establishing the supremacy of emperumAn by quoting from the vEdhas. Further, he married off his divine daughter, ANdAL to Srl ranganAtha and was revered by nithyasUris as the father-in-law of emperumAn. He was the greatest among the clan of brAhmaNas (those who learn and teach vEdhas). I salute such periyAzhwAr.

*minnAr thadamathiLchUzh \* villipuththUr enRorukAI \*  
sonnAr kazhaRkamalam sUdinOm \* munnAL  
kizhiyaRuththAn enRuraiththOm \* klzhmayiniR chErum  
vazhiyaRuththOm nenjamE! vaNthu*

Oh heart! We will don the divine lotus-like feet of those who mention the name of SrlvillipuththUr which is surrounded by huge walls which shine like lightning, on our heads, like ornaments. By reminiscing and talking about the act of periyAzhwAr who went to the King's court, cut-off the treasure of gold coins kept there through his arguments and made it fall on his hand, we saved ourselves from reaching lowly state.

*pANdiyan koNdAdap pattarpirAn vanthAnenRu \*  
INdiya changameduththUtha \* vENdiya*

*vEdhangaLOdhi \* virainthu kizhiyaRuththAn \*  
pAdhangaL yAmudaiya paRRu*

The pANdiya king Srlvallabha dhEvan extolled saying “bhattarpirAn has come to establish for us the supremacy of supreme being”. Those in his court sounded the conch as a sign of victory. By providing necessary proof from vEdhas, periyAzhwAr [bhattar pirAn] established the supremacy of Srlman nArAyaNa. Such periyAzhwAr’s divine feet are our refuge.

\*\*\*\*\*

**First pAsuram.** After seeing emperumAn with his beauty and other auspicious qualities in this samsAram, periyAzhwAr becomes fearful as to what misfortune will befall that emperumAn and sings paeans of praise on him such that until time lasts, emperumAn should remain great like this.

*\* pallANdu pallANdu pallAyiraththANdu \*  
palakOdi nURayiram  
mallANda thiNthOL maNivaNNA! \* un  
sEvadi chevwith thirukkAppu \*\* - 1*

Oh emperumAn who has strong divine shoulders which controlled and killed the wrestlers, and who has the complexion of carbuncle! There should be protection for your reddish divine feet until time lasts. AzhwAr extols emperumAn through the time scale of human beings, then through the time scale of celestials, then through the time scale of brahmA and finally, through the time scale of many brahmAs.

**Second pAsuram.** AzhwAr praises emperumAn for his exalted position of being with nithyavibhUthi (paramapadham) as well as leelAvibhUthi (samsAram).

*\* adiyOmOdum ninnOdum \* pirivinRi Ayiram pallANdu \*  
vadvAy nin valamArbinil vAzhginRa mangaiyum pallANdu \*  
vadvAr sOthi valaththuRaiyum \* sudarAzhium pallANdu \**

*padai pOr pukku muzhangum \* appAnjasanniyamum pallANdE-2*

The connection between us, the servitors, and you, the master, should remain forever. *periya pirAtti* (*Sri mahAlakshmi*), who is with beauty, ornaments and youth, and who resides on your right chest, should be there forever. On your right hand, the divine disc which is beautiful and splendid should be there forever. On your left hand, the divine disc *pAnchajanyam*, which makes a huge uproar which tears the hearts of enemies in battlefields, should be there forever. By referring to devotees, *AzhwaR* speaks about *samsAram* and by referring to *pirAtti*, divine disc and divine conch, he is speaking about *paramapadham*.

**Third pAsuram.** Starting with this *pAsuram*, in three *pAsurams*, he is inviting those who are interested in enjoying pleasures in this world, those who are interested in *kaivalyam* (enjoying *AthmA* (enjoying themselves)) and those who are interested in carrying out service to *emperumAn*, to join him in praising *emperumAn*. In this *pAsuram*, he is inviting those who are interested in service to *emperumAn*.

*vAzhAtpattu ninRlruLLIrEI \* vandhu maNNum maNamum koNmin \*  
kUzhAtpattu ninRlrgaLai \* engaL kuzhuvinil puguthalottOm \*\*  
EzhAtkAlum pazhippilOm nAngaL \* irAkkathar vAzh \* ilangai  
pAzhALAgap padai poruthAnukkup \* pallAnNdu kURudhumE – 3*

If you are interested in the wealth of service, come quickly, dig out soil for celebrating the *uthsavam* (festival) of *emperumAn*, be desirous of doing any service etc. We do not allow those who are interested only in food, to join us. For many generations, we have not desired anything other than service to *emperumAn* and are faultless. We are praising that *emperumAn* who carried out war with his bow against the demons who were living in *lankA*. You too join us in praising him.

**Fourth pAsuram.** In this, he is inviting those who are interested in enjoying their *AthmA*. Not feeling satisfied with calling those who are carrying out service to *emperumAn*, he desires that those who are



interested in enjoying wealth in this world as well as those who are interested in enjoying their AthmAs should join in praising emperumAn. Of these two, the ones who are interested in wealth in this world, could at some point of time, be interested in doing service to emperumAn. However, if *kaivalyArthis* attain *kaivalya mOksham* (place where the AthmAs enjoy themselves), they can never come out of it and do any service to emperumAn. Hence, he is calling them, first.

*Edu nilaththil iduvadhan munnam vaNdhu \*engaL kuzhAm  
pugundhu \*  
kUdu manam udaiylrgaL varambozhi \* vandhollaik kUduminO \*\*  
nAdu nagaramum nangaRiya \* namO nArAyaNAya enRu \*  
pAdu manam udaip paththar uLLIr! \* vandhu pallANdu  
kURuminE-4*

Before you give up your bodies, if you are interested in joining us, give up the boundary (target) of enjoying only the AthmA, and join us. If you have the devotion to recite the divine *ashtAkshara manthram* (the divine manthram, of eight syllables, which extols Srlman nArAyaNa), through which both those ordinary people who live in villages and the knowledgeable people who live in towns would know well about emperumAn, join us in praising emperumAn.

**Fifth pAsuram.** In this, AzhwAr is inviting those who are interested in the opulence of this world.

*aNdak kulaththukku adhipathiyAgi \* asurar irAkkatharai \*  
iNdak kulaththai eduththuk kaLaindha \* irudIkEsan thanakku \*  
thoNdak kulaththiluLLIr! \* vandhu adithozhuthu Ayira nAmam solli \*  
paNdaik kulaiththaith thavirndhu \* pallANdu pallAyiraththANdu  
enminE – 5*

You are in the group of those who are carrying out servitude to hrishIkESan who is the controller of the clans of demons and who annihilated the demons completely. You join our group, bow down to the divine feet of emperumAn, recite the thousand names of that

emperumAn whole-heartedly, get rid of being in the cycle of births in which you pray to emperumAn for granting various benefits only to leave him later, and repeatedly praise that emperumAn.

**Sixth pAsuram.** After AzhwAr invites each of the three groups of people in this way, each group comes and joins him. Of these, those who were invited by the vAzhAtpattu pAsuram (third pAsuram), who are desirous of carrying out service to emperumAn, narrate their qualities and activities; AzhwAr accepts them.

*endhai thandhai thandhai thandhai tham mUththappan \* Ezh  
padikAl thodangi \*  
vandhu vazhi vazhi AL seyginROm \*\* thiruvONath thiruvizhavil  
andhiyam pOthil ari uruvAgi \* ariyai azhiththavanaip \*  
pandhanai thlrp pallANdu \* pallAyiraththANdu enRu  
pAduthumE – 6*

For seven generations, my father and I, his father and his father et al, have been carrying out *kainkaryam* (service) as mentioned in vEdhas. For the one who took the form of a beautiful *narasimha* (lion head and human body) and destroyed his enemy *hiraNya*, we will sing praises to remove any ennui that he would have felt while carrying out that activity, for the sake of his devotee.

**Seventh pAsuram.** AzhwAr accepts the *kaivalyArthis* (those who enjoy their AthmAs), who were earlier referred to in the fourth pAsuram *Edu nilaththil*, and who come to him, narrating their qualities.

*thlyil poliginRa senjudarAzhi \* thigazh thiruchchakkaraththin \*  
kOyil poRiyAIE oRRuNdu ninRu \* kudi kudi AL seyginROm \*\*  
mAYap poru padai vANanai \* Ayiram thOLum pozhi kurudhi  
pAya \* suzhaRRiya Azhi vallAnukkup \* pallANdu kURuthumE -7*

We have come to carry out *kainkaryam* for all times to come, including succeeding generations, after we have been identified (on our bodies) with the divine symbol of *chakkaraththAzhwAr* (divine

disc), whose reddish splendour is far brighter than fire. We praise that emperumAn who is holding aloft *chakkraththAzhwAr* who was spun to make the demon bANAsuran to bleed from his thousand shoulders, like a flood.

**Eighth pAsuram.** AzhwAr accepts the *aiSwaryArthis* (those who desire wealth), who were mentioned in the fifth pAsuram *aNdakkulaththukku* and who come, agreeing to sing praises on emperumAn.

*neyyidai nallathOr sORum \* niyathamum aththANich chEvakamum \*  
kai adaikkAyum kazhuththukkup pUNodu \* kAdhukkuk  
kuNdalamum \*\*  
meyyida nalladhOr sAnthamum thandhu \* ennai veLLuyirAkka  
valla \*  
paiyudai nAgap pagaik kodiyanukkup \* pallANdu kURuvanE - 8*

[The *aiSwaryArthi* says] I will praise emperumAn who offers me the pure, tasty *prasAdham* (offering made to emperumAn as part of worship) which is seen amidst ghee, confidential service, the *thAmbUlam* (blend of betel leaf, arecanut and lime), ornament for neck, ornament *kuNdalam* (ear drops) for the ears, unique sandalwood paste which is a good fit for the body, who is capable of creating a good mind in me and who is having as his flag, *garuda*, the enemy of snakes with hoods.

**Ninth pAsuram** AzhwAr is praising emperumAn along with those who are devotees and desirous of carrying out service to emperumAn, and who were invited in the third pAsuram of *vAzhAtpattu* and who joined him in sixth pAsuram, *endhai thandhai*.

*uduththuk kaLaindha nin plthaga Adai \* uduththuk kalaththathu  
uNdu \*  
thoduththa thuzhAy malar sUdik kaLaindhana \* sUdum ith  
thoNdargaLOm \*\*  
viduththa thisaik karumam thiruththith \* thiruvONath thiruvizhavil \*  
paduththa pain nAgaNaip paLLi koNdAnukkup \**

*pallANdu kURuthumE – 9*

We will be your servitors, wearing the divine dress which has been removed from your divine waist after you have worn it, eating the remnants of the *prasAdham* (offering of food made to emperumAn) after you have eaten, donning the divine *thuLasi* garland which has been removed after you have worn it. We will sing on the day of *thiruvONam* (the divine star of emperumAn) songs of praise on you, who are lying on the bed of *AdhiSEshan* who has well expanded hoods and who carries out all the tasks which you set out, in all directions.

**Tenth pAsuram.** In this *AzhwAr* is joining with the *kaivalya nishtars* (those who are engaged in enjoying *AthmAs*) whom he had invited in *Edu nilaththil* pAsuram and who joined him in *thlyil poliginRa* pAsuram.

*ennAL emperumAn \* un thanakku adiyOmenRu ezhuththuppatta  
annALE \*  
adiyOngaL adik kudil \* vldu peRRu uyndhathu kAN \*\*  
sennAL thORRith thiru madhuraiyuL silai kuniththu \*  
aindhalaiya painnAgath thalaip pAyndhavanE! \* unnaip pallANdu  
kURuthumE – 10*

Our lord! The day that we gave you in writing that we have become your servitors, all the descendents in our clan got relieved from *kaivalyam* and got uplifted. Oh emperumAn who incarnated on an auspicious day, who broke the bow in the festival conducted by *kamsan* in *madhurai* (North) and who jumped onto the five spread hoods of the snake *kALiyan*! All of us will gather together and praise you.

**Eleventh pAsuram.** In this, *AzhwAr* joins with the *aiSwaryArthis* who he invited in the *aNdakkulam* pAsuram and who joined him in *neyyidai* pAsuram.

*\* al vazhakku onRum illa \* aNi kOttiyar kOn \* abhimAna thungan*



## kaNNinuN chiRuth thAmbu



nammAzhwAr and madhurakavi AzhwAr

Sri maNavALa mAmunigaL reveals the greatness of kaNNinuN chiRuththAmbu in the 26<sup>th</sup> pAsuram of upadhEsa raththina mAlai.

*\* vAyththa thirumandhiraththin \* madh dhimamAm padham pOI \*  
slrththa madhurakavi seykalaiyai \* – Arththa pugazh  
Ariyargal thAngaL \* aruLichcheyal naduvE \*  
sErviththAr thARpariyam thErndhu -26*

In ashtAksharam, also known as thirumanthram, which has completeness both in words and in meanings, the middle word *nama:* has a greatness. madhurakavi AzhwAr's wondrous composition *kaNNinuN chiRuththAmbu* has the same greatness. Understanding the meaning of this, the revered AchAryas (preceptors in our sampradhAyam) added this to the *aruLichcheyal* (recitation of 4000 dhivyaprabandham) so that it could be recited along with the rest.

madhurakavi AzhwAr was one who did not know any deity other than nammAzhwAr. His great composition is this kaNNinuN chiRuththAmbu. This prabandham reveals well the important principle of our sampradhAyam that *AchArya* (guru or teacher) is God. This prabandham, which reveals the greatness of nammAzhwAr, has a unique eminence in our sampradhAyam.

The simple translation for this prabandham is written with the help of our pUrvAchAryas' commentary.

\*\*\*\*\*

### **thaniyans**

*avidhitha vishyAnthara: SatArEr upanishathAm  
upagAnamAthrabhOga: I  
api cha guNavaSATH thadhEka SEshi madhurakavir hrudhayE  
mamAvirasthu II*

Let madhurakavi AzhwAr remain in my heart – one who knew none, other than nammAzhwAr, one who considered singing the greatness of divine hymns of nammAzhwAr as giving him bliss, one who considered nammAzhwAr as his master since he was always immersed in nammAzhwAr's qualities.

*vERonRum nAn aRiyEn vEdham thamizh seydhA\*  
mARan satakOpan vaN kurugUr - ERu \* engaL  
vAzhvAm enREththum madhurakaviyAr \* emmai  
ALvAr avarE araN*

Only madhurakavi AzhwAr who said “I do not know anything other than nammAzhwAr who mercifully composed the meanings of vEdhas in thamizh, who is the leader of the beautiful kurugUr and who is capable of uplifting us all” rules over us. He is the refuge for *prapannas* (those who have surrendered) like us.

\*\*\*\*\*

**First pAsuram.** madhurakavi AzhwAr who started singing about nammAzhwAr, enjoys kaNNan (Srl krishNa) who is very dear to nammAzhwAr.

*\* kaNNinuN chiRuth thAmbinAI \* kattuNNap  
paNNiya peru mAyan \* en appanil \*\*  
naNNith thenkurugUr \* nambi enRakkAI \*  
aNNikkum amudhu URum \* en nAvukKE*

1

kaNNan emperumAn, who is my swAmy (lord) and the supreme entity, made himself to be tied by yaSOdhAp pirAtti, with small pieces of rope, which were thin. Instead of that emperumAn, it is very sweet and nectarean to my tongue to recite the name of nammAzhwAr who is the leader of thirukkurugUr, which is in the southern direction.

**Second pAsuram.** madhurakavi AzhwAr explains that nammAzhwAr's pAsurams alone are very sweet for him and that he is sustaining himself by repeatedly reciting them.

*nAvinAl naviRRu \* inbam eydhinEn \*  
mEvinEn \* avan ponnadi meymmaiE \*\*  
dhEvu maRRu aRiyEn \* kurugUr nambi \*  
pAvin innisai \* pAdith thirivanE* 2

I became very blissful by reciting AzhwAr's pAsurams with my tongue. I have surrendered well at his divine feet. I do not know of any God other than AzhwAr who is complete with auspicious qualities and who is the leader of thirukkurugUr. I will go to various places by singing AzhwAr's pAsurams, set to music.

**Third pAsuram.** madhurakavi AzhwAr narrates joyfully as to how emperumAn gave him his dharSan (manifesting his divine form) because he is a servitor of nammAzhwAr.

*thirithandhu Agilum \* dhEva pirAnudaik \*  
kariya kOlath \* thiruvuruk kANban nAn \*\*  
periya vaN kurugUr \* nagar nambikku AL  
uriyanAy \* adiyEn peRRa nanmaiE* 3

I, who was AzhwAr's servitor totally, slipped from that position. I saw Srlman nArAyaNa, who has a dark complexion and who is the leader of nithyasUris, as shown by AzhwAr. Look at the great benefit that I received, being the true servitor of AzhwAr, who incarnated in the magnanimous thirukkurugUr.



**Fourth pAsuram.** Looking at the benefit showered by nammAzhwAr on him, madhurakavi AzhwAr says that he should desire whatever nammAzhwAr liked. Further, he reveals his lowliness and how nammAzhwAr accepted him.

*nanmaiyAl mikka \* nAnmaRaiyALargaL \*  
punmai Agak \* karudhuvar Adhalin \*\*  
annaiaiyAy aththanAy \* ennai ANdidum \*  
thanmaiyAn \* sadagOpan en nambiyE* 4

Those who are very learned in the four vEdhas and who have eminent activities to go with the knowledge, gave up on me since I am the epitome of lowliness. However, nammAzhwAr, took me under his refuge, as my mother and as my father. He alone is my lord.

**Fifth pAsuram.** Explaining his lowliness that he had mentioned in the previous pAsuram, madhurakavi AzhwAr reveals how he has now become rectified due to the causeless mercy of nammAzhwAr and thanks him.

*nambinEn \* piRar nanporuL thannaiyum \*  
nambinEn \* madavAraiyum munnelAm \*\*  
sempOn mAdath \* thirukkurugUr nambikku \*  
anbanAy \* adiyEn sadhirththEn inRE* 5

In days gone by, I used to covet others' wealth and women. However, now, I have attained eminence since I have been corrected by nammAzhwAr, and have become his servitor. Such nammAzhwAr is the leader of thirukkurugUr which has golden mansions

**Sixth pAsuram.** When asked "How did you attain such eminence?" he says that he attained it because of the grace of nammAzhwAr. There is no scope for falling from this position.

*inRu thottum \* ezhumaiyum empirAn \*  
ninRu than pugazh \* Eththa aruLinAn \*\**

*kunRa mAdath \* thirukkurugUr nambi \*  
enRum ennai \* igazhvu ilan kANminE*

6

Being the leader of thirukkurugUr, my swAmy (lord) nammAzhwAr showered his mercy on me such that I will sing his greatness. You can see that he will never ever let go of me.

**Seventh pAsuram.** madhurakavi AzhwAr says that having been graced by nammAzhwAr, he will explain the greatness of nammAzhwAr to all those who are suffering since they have not known about nammAzhwAr and have not been showered with his grace, and get them too prosperity.

*kaNdu koNdu ennaik \* kArimARap pirAn \*  
paNdai val vinai \* pARRi aruLinAn \*\*  
eN dhisaiyum \* aRiya iyambugEn \*  
oN thamizhch \* chadagOpan aruLaiyE*

7

nammAzhwAr, also known as kArimARan, being the son of *poRkAri*, showered his grace on me and took me under him in his service. He removed my sins which have been there from time immemorial. I will explain the greatness of the mercy of such AzhwAr who had composed wondrous thamizh pAsurams, to the people in all eight directions.

**Eighth pAsuram.** He explains in this pAsuram that AzhwAr's mercy is greater than emperumAn's. He says that AzhwAr's merciful composition of thiruvAimozhi is more eminent than emperumAn's merciful composition of bhagavath glthA.

*aruL koNdAdum \* adiyavar inbuRa \*  
aruLinAn \* avvarumaRaiyin poruL \*\*  
aruL koNdu \* Ayiram in thamizh pAdinAn \*  
aruL kaNdlr \* ivvulaginil mikkathE*

8

nammAzhwAr mercifully composed the thousand pAsurams of thiruvAimozhi as the essence of vEdhas, for the joy of emperumAn's

servitors, who praise emperumAn. This mercy of nammAzhwAr's is greater than anything else.

**Ninth pAsuram.** madhurakavi AzhwAr says that nammAzhwAr, without minding madhurakavi AzhwAr's lowliness, revealed to him the essence of vEdhas which is that one should be a servitor to emperumAn's servitor. I will be forever indebted to him, he says.

*mikka vEdhiyar \* vEdhaththin utporuL \*  
niRkap pAdi \* en nenjuL niRuththinAn \*\*  
thakka slrch \* chadagOpan en nambikku \* AL  
pukka kAthal \* adimaip payan anRE*

9

nammAzhwAr mercifully told me the essence of vEdham which is recited by great scholars, such that it would firmly remain in my heart. As a result of this, I realised this eminent state of being his servitor.

**Tenth pAsuram.** In this madhurakavi AzhwAr says that nammAzhwAr has showered very eminent benefits on him which he could not repay appropriately and develops great affection towards nammAzhwAr's divine feet.

*\* payan anRu Agilum \* pAngu allar Agilum \*  
seyal nanRAgath \* thiruththip paNi koLvAn \*\*  
kuyil ninRu Ar pozhil sUzh \* kurugUr nambi \*  
muyalginREn \* unthan moy kazhaRku anbaiyE*

10

Oh nammAzhwAr who resides in thirukkurugUr which is surrounded by gardens in which the sounds of cuckoo birds reverberate! You are involving people of this world in servitude [to emperumAn] by correcting them through your instructions and activities even though there is no benefit for you from them. I am trying to develop affection towards one such as you.

**Eleventh pAsuram.** In this, madhurakavi AzhwAr says that those who learn this prabandham will [reach and] reside in SrlvaikuNtam which is under nammAzhwAr's control. The implied meaning is that

while in AzhwAr thirunagari both AdhinAdhar (the presiding deity in the temple) and nammAzhwAr are leaders, it is only nammAzhwAr who is the leader in SrlvaikuNtam.

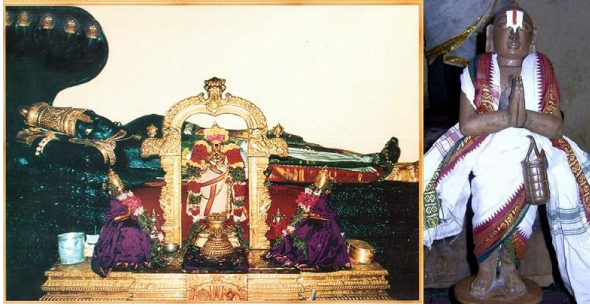
*\* anban thannai \* adainthavarkatku ellAm  
anban \* then kurugUr nagar nambikku \*  
anbanAy \* madhurakavi sonna sol  
nambuvAr pathi \* vaiguntham kANminE*

11

emperumAn is one who is affectionate towards everyone (especially towards his servitors). nammAzhwAr is one who is affectionate towards such servitors of emperumAn. I (madhurakavi AzhwAr) am one who is affectionate towards such nammAzhwAr. Those who recite these pAsurams which have been sung with devotion by me, will reach the divine abode of SrlvaikuNtam and live there.

**adiyEn krishNa rAmAnuja dAsan**

## thiruppaLLiyezhuchchi



Sri maNavALa mAmunigaL beautifully reveals the glory of thoNdaradippodi AzhwAr in the eleventh pAsuram of upadhEsa raththinamAlai:

*manniya slr mArgazhiyil \* kEttai inRu mAnilaththIr! \*  
ennidhanukku ERRam enil uraikkEn \* – thunnu pugazh  
mAmaRaiyOn \* thoNdaradippodi AzhwAr piRappAI \*  
nAnmaRaiyOr koNdAdum nAL -11*

Oh people of this world! I will tell you all the greatness of this *kEttai* day in mArgazhi, which has the greatness of being a SrlvaishNava month. Listen to me. This is the day which is celebrated by experts in vEdhas such as emperumAnAr (Sri rAmAnuja) as being the day on which thoNdaradippodi AzhwAr, who knew the meaning of vEdhas and who involved himself completely in it, especially being a servitor of emperumAn's devotees alone, was born.

Sri azhagiya maNavALap perumAL nAyanAr (one of our pUrvAchAryas) shows in the 85<sup>th</sup> chUrNika (aphorism) of AchArya hrudhayam that among those who sang *suprabhAtham* (beautiful song sung early in the morning) on emperumAn to wake him up from his *yOganidhrA* (meditative sleep (while the body may be at rest, the mind is very much aware of all the happenings)), he calls

thoNdaradippodi AzhwAr as *thuLasIbhrruthyar* (one who is very fond of carrying out service with *thuLasi*, to *emperumAn*). This stems from the fact that thoNdaradippodi AzhwAr called himself in his *thirumAlai* prabandham “*thuLabaththoNdAya thol slrth thoNdaradippodi ennum adiyanai*” (the servitor who carries out service with *thuLasi*). *thiruppaLLiyezhuchchi* is the greatest prabandham which wakes up *emperumAn* from his *yOganidhrA*.

The simple explanation for this prabandham is being written with the assistance of the commentaries of our *pUrvAchAryas*.

\*\*\*\*\*

### thaniyans

*thamEva mathvA paravAsudhEvam  
rangESayam rAjavadharhaNIyam  
prAbOdhiKIm yOkruTha sUkthimAIAm  
bhakthAngriENum bhagavanthamIdE*

I extol thoNdaradippodi AzhwAr who gave the garland of verses, waking up *periya perumAL* (*emperumAn* in idol form at *Srlrangam*) who has auspicious qualities such as wisdom, who is reclining on the mattress of *AdhiSEshan* (serpent), who is worshipped like a king and who is the *paravAsudhEva* in *SrlvaikuNtam*.

*maNdangudi enbar mAmaRaiyOr manniya slr \*  
thoNdaradippodi thonnagaram \* vaNdu  
thiNarththa vayal thennarangaththammAnaip \*  
paLLi uNarththum pirAn udhiththa Ur*

Experts in *vEdhas* say that *thirumaNdangudi* is the place where thoNdaradippodi AzhwAr incarnated. The AzhwAr has done us a great benefit by waking up *periya perumAL* who is reclining in *thiruvarangam*, which is surrounded by fields which are full of swarms of beetles.

\*\*\*\*\*

**First pAsuram.** AzhwAr mercifully mentions that all the celestial entities come to Srlrangam to wake up periya perumAL. From this it is clear that only Srlman nArAyaNa is worshipped and that all the other deities and celestial entities are those who worship that emperumAn.

\* *kathiravan guNadhisaich chigaram vandhaNaindhAn \**  
    *kana iruL aganRadhu kAlai am pozhudhAy \**  
*madhu virindhu ozhugina mAmalar ellAm \**  
    *vAnavar arasargaL vandhu vandhu Indi \*\**  
*ethir dhisai niRaindhanar ivarodum pugundha \**  
    *irungaLiRRu Ittamum pidiyodu murasum \**  
*adhirdhalil alai kadal pOnRu uLadhu engum \**  
    *arangaththammA!! paLLi ezhundhu aruLAYe -(1)*

Oh the lord who is dwelling in thiruvaramangudi! Sun has dawned on the eastern side, rising up on the eastern mountain, driving away darkness of night. With the arrival of daytime, honey is dripping from great flowers which are just blossoming. Celestial entities and kings have gathered in large crowds at the southern entrance to the temple, claiming that they had come first to be blessed by your glance. Along with them have come the male and female elephants which are their vehicles, and also those who play on various musical instruments. The sound of clapping that they make in their enthusiasm to see you waking up from your sleep is echoing in all directions, just like the uproarious sound from the agitation of waves in an ocean.

**Second pAsuram.** Since the easterlies have started wafting in, waking up the swans, indicating the arrival of dawn, out of great affection towards your devotees, you should wake up from your divine sleep.

*kozhungodi mullaiyin kozhumalar aNavik \**  
    *kUrnadhadu guNadhisai mArudham idhuvo \**  
*ezundhana malar aNaip paLLi koL annam \**  
    *InpaNi nanaindha tham irum siRagu udhaRi \*\**

*vizhungiya mudhalaiyin pilamburai pEzhvAy \*  
veLLuyir uRa adhan vidaththinukku anungi \*  
azhungiya Anaiyin arum thuyar keduththa \*  
arangaththammA! paLLi ezhundhu aruLAYE -(2)*

The wind from eastern direction is gently rubbing against jasmine creepers whose flowers are just blossoming. Swans which were sleeping on that bed of flowers, wake up shaking off the dew which had fallen on their beautiful wings like rain. Oh lord who is having divine sleep in thiruvaramam! You had killed the crocodile, which had hurt gajEndhran (elephant) by biting his leg with its sharp poisoned teeth and tried to swallow his leg with its cave-like mouth, and removed the elephant's difficulties. You should wake up now and shower your grace on us.

**Third pAsuram.** Sun has hidden the splendour of stars with his rays. AzhwaR says that he wishes to worship emperumAn's divine hand which is holding the divine *chakra* (disc).

*sudar oLi parandhana sUzh dhisai ellAm \*  
thunniya thAragai minnoLi surungip \*  
padar oLi pasuththanan pani madhi ivanO \*  
pAyirUL aganRadhu paim pozhil kamugin \*\*  
madal idaik kIRi vaN pALaigaL nARa \*  
vaigaRai kUrndhathu mArudham idhuvO \*  
adal oLi thigazh tharu thigir am thadakkai \*  
arangaththammA! paLLi ezhundhu aruLAYE -(3)*

Sun's rays have spread in all directions now. The well spread light from densely packed stars has now got hidden. The cool moon too has lost its brightness. Darkness which had spread well has been driven away. The early morning breeze brings the sweet fragrance from areca plant's leaves after blowing through them. Oh one who has the strong, divine disc on his hand! Oh the lord who has taken divine rest in thiruvaramam! You should wake up and shower your grace on us.



**Fourth pAsuram.** AzhwAr tells emperumAn that he should wake up and destroy his enemies who are a hurdle to his enjoying emperumAn, just as he had done during rAmAvathAram.

*mEttu iLa mEdhigaL thaLai vidum AyargaL \**  
*vEynguzhal Osaikum vidai manik kuralum \**  
*Ittiya isai dhisai parandhana vayaluL \**  
*irindhana surumbinam ilangaiyar kulaththai \*\**  
*vAttiya varisilai vAnavar ERE! \**  
*mAmuni vELviyaik kaththu \**  
*avabiratham Attiya adu thiRal ayOdhdhi em arasE! \**  
*arangaththammA! paLLi ezhundhu aruLAYe -(4)*

The sound as the herd-boys play on their flutes after letting their buffaloes to graze and the sound from the bells tied to the necks of buffaloes together pervade in all directions. The beetles on the grass have started humming. Oh Srl rAma, who has the divine bow SARngam which roasts enemies, and who is the supreme entity! Oh the one who became our lord after destroying the demons, thus helping the sage viSvAmithra to complete his yAga (ritual) and who had avabruthasAnam (divine bath), one who became the lord of ayOdhyA which has the strength to destroy its enemies! Oh one who has divine rest in thiruvarangam! You should wake up and shower your grace on us.

**Fifth pAsuram.** AzhwAr says that celestial entities have arrived with flowers to worship you. Since you do not see any distinction among your followers, you should wake up and accept the services of all.

*pulambina putkaLum pUm pozhilgaLin vAy \**  
*pOyiRRuk kangul pugundhadhu pulari \**  
*kalandhadhu guNadhisai kanaikadal aravam \**  
*kaLi vaNdu mizhaRRiya kalambagam punaindha \*\**  
*alangal am thodaiyal koNdu adiyiNai paNivAn \**  
*amarargaL pugundhanar Adhalil amma! \**  
*ilangaiyar kOn vazhipAdu sey kOyil \**  
*emperumAn! paLLi ezhundhu aruLAYe -(5)*

Birds in the gardens, which are full of blossomed flowers, are chirping joyously. Night has withdrawn and dawn has settled in. The sound of ocean on the eastern side is heard in all directions. To worship you, celestial entities have arrived with garlands, in which beetles are humming to drink the nectar. Oh the one who is worshipped by vibhIshaNa, the king of lanka! Oh the one who is having divine rest in thiruvarangam! You should wake up and bless us all.

**Sixth pAsuram.** subrahmaNyan, the chief of the army of celestial entities, who was appointed by you for administering them, and other celestial entities have arrived along with their consorts, vehicles and followers. Since they have come to worship you and have their desires fulfilled, you should wake up from your divine sleep and shower your mercy on them.

*iraviyar maNi nedum thErodum ivarO? \**  
*iRaiyavar padhinoru vidaiyarum ivarO? \**  
*maruviya mayilinan aRumugan ivanO? \**  
*marudharum vasukkaLum vandhu vandhu Indi \*\**  
*puraviyOdu Adalum pAdalaum thErum \**  
*kumaradhaNdam pugundhu INdiya veLLam \**  
*aruvarai anaiya nin kOyil mun ivarO? \**  
*arangaththammA! paLLi ezhundhu aruLAyE -(6)*

The twelve *Adhithyas* (sun gods) have come in their chariots. The eleven *rudhras* who rule this world have also come. subrahmaNyan, who has six faces, has come in his vehicle of peacock. The forty nine *maruththus* and eight *vasus* [they are different classes of celestial entities] are fighting with each other to be the first in the line to have your dharSan. Standing close to each other, all the celestial deities in their chariots and horses are singing and dancing. In order to be within the zone of your glance, all the celestial entities including aRumugan [subrahmaNyan] have assembled before thiruvarangam which appears like a huge mountain. Oh the lord, who is having his divine sleep in thiruvarangam! You should wake up and shower your mercy on us.

**Seventh pAsuram.** AzhwAr says that the celestial entities including indhra and the seven sages have assembled in the sky, filling up the space, and are praising you. You should wake up from your divine sleep and give them your dharSan.

*antharatthu amararagaL kUttangaL ivaio? \**  
*arundhava munivarum marudharum ivarO? \**  
*indhiraN Anaikum thAnum vandhu ivanO? \**  
*emperumAn una kOyilin vAsal \*\**  
*sundharar nerukka vichchAdharar nUkka \**  
*iyakkarum mayanginar thiruvadi thozhuvAn \**  
*andharam pAr idam illai maRRu idhuvO? \**  
*arangaththammA! paLLi ezhundhu aruLAyE -(7)*

Oh lord! indhran has come on his elephant airAvadham and is waiting at the entrance to your temple. Further, celestial entities from svargam (heaven) along with their followers, the sages including sanaka et al, maruththus and their followers, yakshas, gandharvas and vidhyAdharas [different groups of celestial entities] have all arrived and are standing in the sky, jostling with each other. They are all waiting to worship your divine feet, in a state of stupor. Oh the lord, who is having divine sleep at thiruvarangam! Please wake up and shower your grace on us.

**Eighth pAsuram:** The time of dawn, which is the most appropriate to worship you, has arrived. Since the sages, who do not have any desire other than you, have come with all the necessary materials to worship you, please wake up from your divine sleep and give them dharSan.

*vambavizh vAnavar vAyuRai vazhanga \**  
*mAnidhi kapilai oN kaNNAdi mudhala \**  
*emperumAn padimaikkalam kANdaRku \**  
*ERpana Ayina koNdu nan munivar \*\**  
*thumburu nAradhar pugundhanar ivarO? \**  
*thOnRinan iraviyum thulangu oLi parappi \**  
*ambara thalaththinRu agalginRadhu iruL pOy \**

*arangaththammA! paLLi ezhundhu aruLAYe -(8)*

Oh swAmy, my lord! Eminent sages, thumburu and nAradha, celestial entities who dwell in the fragrant heaven, kAmadhEnu (divine cow) have arrived with materials such as divine leaves, wealth, mirror etc which are required for carrying out *thiruvArAdhanam* (divine worship) for you. Darkness has faded away and sun is spreading his rays in all places. Oh lord who is having divine sleep at thiruvarangam! Please wake up and shower your grace on us.

**Ninth pAsuram.** Eminent musicians and dancers have assembled to wake you up and to carry out service to you. AzhwAr is telling emperumAn to wake up and accept their service.

\* *Ethamil thaNNumai ekkam maththaLi \**  
    *yAzh kuzhal muazhavamOdu isai dhisai kezhum i \**  
*glthangaL pAdinar kinnarar gerudargaL \**  
    *gendharuvar avar kanguluL ellAm \*\**  
*mAdhavar vAnavar sAraNar iyakkar \**  
    *siththarum mayanginar thiruvadi thozhuvAn \**  
*Adhalil avarkku nALOlakkam aruLa \**  
    *arangaththammA! paLLi ezhundhu aruLAYe -(9)*

Celestial entities such as *kinnaras*, *garudas*, *gandharvas* et al are playing on various musical instruments such as *ekkam* (single stringed instrument), *maththaLi* (percussion instrument), *vINAs*, flutes etc and are spreading the music in all directions. While some have been there throughout the night, some have come during the time of dawn. Eminent sages, celestial entities such as *dhEvas*, *chAraNas*, *yakshas*, *sidhdhas* et al have come to worship your divine feet. Oh lord who is having his divine sleep in thiruvarangam! Please wake up and shower your grace on us. Provide them space in your huge assembly.

**Tenth pAsuram.** In the first nine pAsurams, AzhwAr prayed to emperumAn to shower his grace on others. In this pAsuram, he is

asking emperumAn to shower his grace on himself, who knows no deity other than periya perumAL.

\* kadi malark kamalanga! malarndhana ivaivO? \*  
kadhiraivan kanai kadal muLaiththanai ivaivO? \*  
thudi idaiyAr suri kuzhal pizhindhu udhaRith \*  
thugil uduththu ERinar sUzh punal aranga! \*\*  
thodai oththa thuLavamum kUdaiyum polindhu \*  
thOnRiya thOL thoNdaradippodi ennum adiyana! \*  
aLiyan enRu aruLi un adiyArkkU AtpaduththAy! \*  
paLLi ezhuntharuLAyE! -(10)

Oh Sri rangAnAthA who is having your divine sleep in thiruvarambaram which is surrounded by the sacred, divine kAviri! Fragrant lotus flowers have blossomed on looking at sun who is rising from the uproarious ocean. Women with slender waists after having their baths in the river, have dried their tresses and have reached the banks, with fresh dresses. Please accept this servitor, called as thoNdaradippodi, who is having a basket with thuLasi garlands and effulgent shoulders, as your apt servitor and subject me to be a servitor to your followers. You should wake up from your divine sleep for this alone and shower your grace on me.

## thiruppAvai



Srl maNavALa mAmunigaL reveals very beautifully, the greatness of ANdAL in the 22<sup>nd</sup> pAsuram of upadhEsa raththinamAlai:

*\* inRO thiruvAdip pUram \* emakkAga  
anRO ingu ANdAL avadhariththAL \* – kunRAtha  
vAzhvAna \* vaigundha vAn bOgam thannai igazhndhu \*  
AzhwAr thirumagaLAr Ay -22*

Is today thiruvAdippUram (the star pUram in the month of Adi)? Just as a mother will jump into a well to save her child (which had fallen into that well), Srl bhUmippirAtti, leaving aside the unlimited joyful experience in SrlvaikuNtam, incarnated as ANdAL, the divine daughter of periyAzhwAr, in order to uplift me, on this day. She incarnated in this world only to show in action the words of Srl varAhap perumAn to bhUmip pirAtti “By praising me through their words, meditating on me through their mind and worshipping me through flowers, jlvAthmAs (sentient entities) can easily attain me”. What amazement! What a grace!

ANdAL considered herself as a cow-herd girl, SrlvillipuththUr as Srl gOkulam, her friends as cow-herd girls, the emperumAn who is residing in vadaperungOyil (in SrlvillipuththUr) as kaNNa (krishNa), and the temple itself as the divine residence of nandhagOpar (father

of krishNa). Through her great mercy, she revealed through simple-to-understand thamizh pAsurams called thiruppAvai that emperumAn is the means to attain him and that carrying out kainkaryam (service) to him purely for his happiness, after attaining him through his devotees, with the recommendatory role played by nappinnaip pirAtti, is the svarUpam (basic nature) for every AthmA.

thiruppAvai is celebrated as the root for all the vEdhas. In other words, we can see the essence of vEdhas in thiruppAvai. An important revelation in vEdhas is that one can attain the divine feet of emperumAn with the help of those who are experts in vEdhas. In the same way, carrying out service to emperumAn along with his other devotees, for his happiness alone, is considered to be important. We can enjoy this aspect in thiruppAvai. emperumAnAr (bhagavadh Srl rAmAnuja) was called as *thiruppAvai jlyar* because of his involvement with the prabandham thiruppAvai. Another unique greatness for this prabandham is that there is no other prabandham in this world which is recited by everyone, from children to elders, with great happiness.

The simple translation for this prabandham is being written with the help of pUrvAchAryas' (preceptors') commentaries.

### **thaniyans**

**pAsurams 1 – 5**

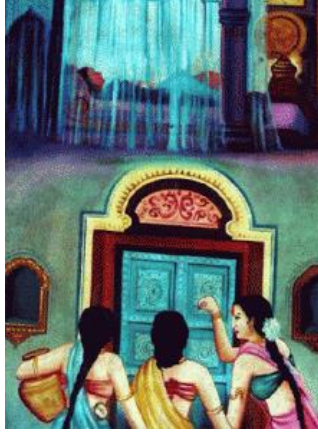
**pAsurams 6 – 15**

**pAsurams 16 – 20**

**pAsurams 21 – 30**

**adiyEn krishNa rAmAnuja dAsan**

## thiruppAvai – thaniyans



*nILA thunga sthanagiri thatlsuptham udhbOdhya krishNam  
pArArthyam svam Sruthi Satha Siras sidhdham adhyApayanthI  
svOchchishtAyAm sraji nigaLitham yA balAth kruthya bhungthE  
gOdha thasyai nama idham idham bhUya Ev'sthu bhUya*

kaNNa (Srl krishNa) sleeps on the bosom of nappinnaippirAtti, who is the incarnation of nILA dhEvi (one of the consorts of emperumAn). Her bosom is like the slope of a mountain. ANdAL has imprisoned that kaNNa with the garland that she had donned earlier. She wakes up kaNNa and informs him about her *pArathanthriyam* (being totally dependent on emperumAn) which has been clearly shown in *vEdhAnthams* which are the end portions of *vEdhams*. Let my salutations to her, who forcefully goes to emperumAn and enjoys him, be there forever.

*annavayal pudhuvai ANdAL \* arangaRkup  
pannu thiruppAvaip palpadhiyam \* – innissiyAl  
pAdik koduththAL naRpAmAlai \* pUmAlai  
sUdik koduththALaich chollu*

ANdAL nAchchiyaR, who incarnated in SrlvillipuththUr which is surrounded by fields having swans roaming around, mercifully



composed the prabandham *thiruppAvai* with sweet notes and offered it to Srl ranganaAtha as a garland of verses. She also submitted garland made of flowers, after donning it herself, first. Sing about that great ANdAL.

*sUdik koduththa sudark kodiye \* tholpAvai*  
*pAdi aruLa valla pal vaLaiyAy – nAdi ni*  
*vEngadavaRku ennai vidhi enRa immARRam \**  
*nAm kadavA vaNNamE nalgU*

Oh one who submitted garland of flowers after donning it herself first and who is like a shiny creeper! Oh one who mercifully sang about *pAvai nOnbu* (a ritual followed by girls) which is being observed for a very long time and who has donned bangles on her divine hand! You had beseeched *manmatha* (cupid) to make you as a servitor to emperumAn at thiruvEngadam. You should mercifully shower us with your grace so that we do not have to tell him.

**adiyEn krishNa rAmAnuja dAsan**

## thiruppAvai – pAsurams 1 to 5



**First pAsuram.** Praising time, cow-herd girls and emperumAn, who is both the means and the end result, ANdAL resolves that she will observe *mArgazhi nOnbu* (a fasting or religious penance observed in the *thamizh* month of *mArgazhi*) so that she could have *krishNAnubhavam* (enjoying *krishNa*).

\* *mArgazhith thingaL madhi niRaindha nannALAI \**  
\* *nIrAdap pOdhuVlr pOdhumInO nErizhaiyIr \**  
\* *sIr malgum AypAdich chelvach chiRumIrGAL \**  
\* *kUrVEl kodum thozhilan nandhagOpan kumaran \*\**  
\* *Er Arndha kaNNi yasOdhai iLam singam \**  
\* *kaR mEnich chengaN kadhIr madhiyam pOl mugaththAn \**  
\* *nArAyaNaE namakke paRai tharuvAn \**  
\* *pAROr pugazhap padindhu ElOr embAvAy* 1

Oh young girls in *thiruvAypAdi* (*Srl gOkulam*) who have the wealth of *krishNa kainkaryam* (service to *krishNa*)! Oh those who are wearing great ornaments! It is an auspicious day on this full moon day of *mArgazhi*. *kaNNan* is the obedient son of *nandhagOpar*, who has a sharp spear which will destroy creatures which could harm *kaNNan*; *kaNNan* is the lion cub of *yaSOdhAppirAtti* who has beautiful eyes. *kaNNan* has a divine form which has the complexion of dark cloud, has reddish eyes and has a face like sun and moon. He is *nArayaNa*, *emperumAn*, and will give us all, his servitors, *kainkaryam* (service to him). Come together.

**Second pAsuram.** She lists the do's and don'ts while engaging in *krishNAnubhavam*. She says that for us who have surrendered to emperumAn, the conduct of *pUrvAchAryas* (preceptors) is the guideline.

*vaiyaththu vAzhvIrgAL nAmum nam pAvaikkuch \**  
*cheyyum kirisaigaL kELlro \* pARKadalul*  
*paiyathth thuyinRa paraman adipAdi \**  
*neyyuNNOm pAluNNOm nAtkAIE nlrAdi \*\**  
*mai ittu ezhudhOm malar ittu nAm mudiyOm \**  
*seyyAdhana seyYom thIkkuRalai senRu OdhOm \**  
*aiyamum pichchayum Andhanaiyum kaikAtti \**  
*uyyumarENNi ugandhu ElOr embAvAy* 2

Oh those who have been born to live in this world! Listen to the activities which we should perform, happily after understanding the path to uplift ourselves. We will praise the divine feet of the supreme entity who is reclining in *thiruppARKadal* (milky ocean). We will not consume ghee (clarified butter) and milk. We will wake up early in the morning and have a bath. But we will not apply the decorative pigment to the eyes and neither would we wear flower on our tresses. We will not carry out activities prohibited by our elders. We will not indulge in back-biting. We will donate to the apt people and offer alms to the needy to the extent that we are capable of giving.

**Third pAsuram.** ANdAL prays that benefits should accrue to all the people who are in *brindhAvan* who had given her permission to enjoy *krishNAnubhavam* (the experience of *krishNa*). The implied meaning is that everyone should get *krishNAnubhavam*.

*\* Ongi ulagu aLandha uththaman pEr pAdi \**  
*nAngaL nam pAvaikkuch chARRi nlrAdinAI \**  
*thInginRi nAdu ellAm thingaL mummAri peydhu \**  
*Ongu perum sennel Udu kayal ugaLa \*\**  
*pUnguvalaip pOdhil poRi vaNdu kaN paduppa \**  
*thEngAdhE pukku irundhu slrththa mulai paRRi*

*vAngak \* kudam niRaikkum vaLLal perum pasukkaL \*  
nInAdha selvam niRaindhu ElOr embAvAy 3*

We will recite the divine names of the supreme entity who grew huge in his form and measured all the worlds. We will have a bath since we are observing *nOnbu*. If we do that, rain will fall three times in the month, throughout the country, without any harm. Due to that, carp fish will leap through the reddish paddy crops which have grown tall. Spotted beetles will sleep on the blue Indian water lily flower. People could go without hesitation to the well grown cows in that place, which are magnanimous, and they will give milk which will overflow the container in which it is received. The place will be full of such indelible opulence.

**Fourth pAsuram.** ANdAL orders *parjanya dhEva* (deity for rain) to precipitate three times in a month (for the brAhmaNas, for the king and for chaste women) so that people in *brindhAvan* can live prosperously and engage in *krishNAnubhavam*.

*Azhi mazhaik kaNNA onRu nI kai karavEl \*  
AzhiyuL pukku mugandhu kodu Arththu ERi \*  
Uzhi mudhalvan uruvam pOI mey kaRuththu \*  
pAzhiyam thOLudaip paRpanAbhan kaiyil \*\*  
Azhi pOI minni valampuri pOI ninRu adhirndhu \*  
thAzhAdhE sArngam udhaiththa saramazhaipOI \*  
vAza ulaginil peydhidAy \* nAngaLum  
mArgazhi nIr Ada magizhndhu ElOr embAvAy 4*

Oh *varuNa*, the lord for rain, who has the quality of depth just like the sea! You should not hide anything. Entering the ocean, you should absorb the water from it and roaring thunderously, you should climb on to the sky. Becoming dark, just like the divine form of *emperumAn* who is the lord of time and other such entities, you should be splendidous like the divine disc which is held on his divine hand by *emperumAn*, who has a divine, lotus-like, navel. You should blow steadily, like the divine conch which is on the other divine hand of *emperumAn*. Without any delay, you should precipitate rain like a

rain of arrows which emerge from *SArngam*, the divine bow of *emperumAn*, so that the people in this world could get uplifted and we, who are observing the *nOnbu*, could happily bathe in the month of *mArgazhi* .

**Fifth pAsuram:** *ANdAL* shows that all the *karmas* (deeds which result in both virtue and sin) will disappear if one involves continuously in the recitation of *emperumAn*'s divine names. The deeds of past will get burnt out like cotton which has been put in fire, the deeds in future will leave without getting attached, just like water on a lotus leaf. An important feature to be noted here is that *emperumAn* removes all the deeds of past. He will remove the (bad) deeds which may be performed unknowingly in future; however he ensures that we experience the result of (bad) deeds which may perform knowingly in future .

*mAyanai mannu vada madhurai maindhanaith \**  
*thUya perunIr yamunaith thuRaivanai \**  
*Ayar kulaththinil thOnRum aNiviLakkai \**  
*thAyaik kudal viLakkam seydhA dhAmOdharanai \*\**  
*thUyOmAy vandhu nAm thUmalarth thUvith thozhudhu \**  
*vAyinAl pAdi manaththinAl sindhikka \**  
*pOya pizhaiyum pugu tharuvAn ninRanavum \**  
*thlyinil thUsAgum seppu EIOr embAvAy* 5

*dhAmOdharan* has amazing activities; he is the king of the resplendent *mathurA* in the north; he plays on the banks of river *yamunA* which runs deep with water; he is like an auspicious lamp, who incarnated in the clan of cow-herds and who brought fame to the divine stomach of *Sri yaSOdhA*. If we approach him with purity, worship him with flowers, meditate on him through our mind and recite about him through our mouth [worshipping him through all three faculties of mind, speech and body], all our bad deeds of the past as well as sins which we may indulge in, in the future, will disappear just like a piece of cotton thrown into fire. Hence, sing about him.

Thus, through the first five pAsurams, emperumAn's *para* (Srlman nArAyaNa in SrlvaikuNtam), *vyUha* (lord of thiruppARkadal), *vibhava* (thrivikrama), *antharyAmi* (as the indwelling soul of varuNa) and *archchai* (emperumAn at vadamadhura) forms were mentioned.

**adiyEn krishNa rAmAnuja dAsan**

## **thiruppAvai – pAsurams 6 to 15**



Now, from the sixth to fifteenth pAsuram, ANdAL nAchchiyAr wakes up ten cow-herd girls as representative of waking up the five lakh cow-herd girls in *thiruvAyyppAdi* (Srl gOkulam). These pAsurams have been organised in such a way that she wakes up ten devotees who are experts in vEdham.

**Sixth pAsuram:** In this, she wakes up a cow herd girl who is new to *krishNAnubhavam*. This cow-herd girl is satisfied experiencing kaNNA all by herself. This is the *prathama parva nishtai* (being anchored in first stage) in experiencing emperumAn. If one

understands being together with (other) devotees, it would be the *charama parva nishtai* (being anchored in ultimate stage).

*puLLum silambina kAN puL araiyan kOyil \*  
veLLai viLisangin pEraravam kEttilaiyO \*  
piLLAy ezhundhirAy pEy mulai nanju uNdu \*  
kaLLach chagadam kalakku azhiyak kAI Ochchi \*\*  
veLLaththu aravil thuyil amarndha viththinai \*  
uLLaththuk koNdu munivargaLum yOGigaLum \*  
meLLa ezhundhu ari enRa pEr aravam \*  
uLLam pugundhu kuLimdhu EIOr embAvAy*

6

Birds are flying, chirping, as you can see. Can't you hear the loud sound emanating from the white coloured conch which is blowing from the temple of emperumAn, who is the lord of garuda, who himself is the chief of these birds?

Oh little girl (who is new)! Wake up! emperumAn [as kaNNa] drank the poison as well as the life of demon *pUthanA* who came in the form of kaNNa's mother; stretched his legs in such a way that the demon *Sakata* who was full of deception was dismembered; he reclined on the mattress of AdhiSEshan at thiruppARKadal, and he is the causative reason for this world. *munis* (sages) who meditate on such emperumAn and *yOGis* (ascetics) who carry out service to emperumAn, meditate on that emperumAn and get up in the morning, without giving any trouble to him who is residing in their hearts. Even as they get up, the huge sound of "Hari Hari" which they utter entered our heart and cooled it.

**Seventh pAsuram:** In this, ANdAL is waking up a cow-herd girl who is well versed in *krishNAnubhavam*. However, this girl is staying inside her house in order to hear the sweet voice of ANdAL and her friends.

*klsu klsu enRu engum AnaichchAththan \* kalandhu  
pEsina pEchcharavam kEttilaiyO pEyppeNNE \*  
kAsum piRappum kalakalappak kai pErththu \*  
vAsa naRum kuzhal Aychchiyar \*\* maththinAI*

*Osai paduththa thayir aravam kEttilaiyO \*  
nAyagap peNpiLLAy nArAyaNan mUrthy \*  
kEsavanaip pAdavum nI kEttE kidaththiyO \*  
thEsam udaiyAy thiRa EIOr embAvAy*

7

Oh ignorant (who despite having devotion towards krishNa is not realising it)! Can't you hear the chirping of the Kingcrow bird's "klsu klsu" in all directions? Can't you hear the sound of churning of curd caused by the movement of shaft by the hands of cow-herd girls, who have fragrant and beautiful tresses and whose ornaments of gold coins and gold beads are making noise? Oh one who is the leader of the cow-herd girls! Even as we are singing about kaNNA who is the incarnation of nArAyaNa, could you remain lying like this? Open the door.

**Eighth pAsuram:** In this she is waking up a cow-herd girl who is very much liked by kaNNA and who is very proud because of that.

*klzh vAnam veLLenRu erumai siRu vIdu \*  
mEyvAn parandhana kAN mikkuLLa piLLaigaLum \*  
pOVAn pOginRAraip pOgAmal kAththu \* unnaik  
kUvuvAn vandhu ninRom \*\* kOdhlukalam udaiya \*  
pAvAy ezhundhirAy pAdip paRai koNdu \*  
mAvAy piLandhAnai mallarai mAttia \*  
dhEvAdhi dhEvanaich chenRu nAm sEviththAI \*  
AvA enRu ArAindhu aruL EIOr embAvAy*

8

Oh girl who is liked by krishNa! The sky in eastern direction is becoming lighter. The bullocks have been let out for a short time to graze outside and are roaming. We have come to the entrance of your house, stopping girls who are going for a bath considering it as the ultimate benefit. Wake up! If we go and worship kaNNA, who tore the mouth of the demon *kEsi*, who killed the wrestlers during the festival of bows conducted by *kamsa* and who is the leader of nithyasUris, he will analyse our shortcomings and bless us speedily.



**Ninth pAsuram:** Here, she wakes up a cow herd girl who is with the firm belief that emperumAn himself is the means [to attain him] and who is enjoying various charming things with emperumAn. This girl is like slthAppirAtti who told hanumAn “Srl rAma himself will come and save me”.

*thUmaNi mAdaththuch chuRRum viLakkeriya \**  
*dhUpam kamazhath thuyil aNai mEl kaN vaLarum \**  
*mAmAn magaLE maNikkadhavam thAL thiRavAy \**  
*mAmIr avaLai ezhupplRO? \*\* un magaLdhAn*  
*UmaiYO anRich chevidO anandhaLO? \**  
*Emap perundhuyil mandhirappattALO? \**  
*mAmAyan mAdhavan vaigundhan enRu enRu \**  
*nAmam palavum navinRu EIOr embAvAy* 9

Oh the daughter of my maternal uncle who is sleeping on a comfortable bed inside a mansion which is studded with faultless gems, with auspicious lamps shining and fragrant smoke wafting gently! Remove the latches of the carbuncle doors. Oh mAmi (wife of maternal uncle)! Wake up your daughter. Is your daughter dumb? Or is she deaf? Or, is she tired? Has she been kept under protection? Has she been tied down with any spell, to sleep for a long time? We have recited several divine names of emperumAn such as mAmAyan (one who has amazing activities), mAdhavan (consort of Srl mahAlakshmi), vaigundhan (Srl vaikuNtanAthan) etc. Still, she hasn't woken up!

**Tenth pAsuram:** In this ANdAL wakes up a cow herd girl who is dear to kaNNa. She is of the firm belief that emperumAn is the means to attain him and is firmly engaged in that, due to which she is much liked by emperumAn.

*nORRuch chuvarkkam puguginRa ammanAy \**  
*mARRamum thArArO vAsal thiRavAdhAr \**  
*nARRath thuzhAy mudi nArAyaNan \* nammAl*  
*pORRap paRai tharum puNNiyanAl \*\* paNdu oru nAL*  
*kURRaththin vAy vlzhndha kumbakaruNanum \**

*thORRum unakkE perum thuyuil thAn thandhAnO? \**  
*ARRa anandhal udaiyAy arum kalamE \**  
*thERRamAy vandhu thiRa EIOr embAvAy* 10

Oh the girl who has observed penances to continuously enjoy heaven! Though the door has not been opened, will they (those who are inside) not, at the least, utter a word from inside? Did kumbhakarNa, in an earlier time, who fell into the mouth of yama because of emperumAn, who has the divine name of nArAyana, who is praised by us to live for a long time and who grants us service, lose to you and hand over his quality of sleeping for a long time, to you? Oh one who has a beautiful sleep! Oh one who is like a rare ornament! Clear up [from your sleep] and open the door.

**Eleventh pAsuram:** In this she wakes up a cow-herd girl who is very much liked in brindhAvanam, like kaNNa. In this pAsuram, the importance of following *varNASrama dharma* (following the rules of one's class and stage in one's life) has been shown.

*kaRRuk kaRavaik kaNangaL pala kaRandhu \**  
*seRRAr thiRal azhiyach chenRu seruch cheyyum \**  
*kuRRam onRu illAdha kOvalar tham poRkodiye \**  
*puRRaravu algul punamayilE pOdharAy \*\**  
*suRRaththuth thOzhimAr ellArum vandhu \* nin*  
*muRRam pugundhu mugil vaNNan pEr pAda \**  
*siRRAdhE pEsAdhE selvap peNdAtti \* nI*  
*eRRukku uRangum poruL EIOr embAvAy* 11

Oh the one who is like a golden creeper, born in the clan of herdsmen, who milk many clusters of youthful cows, who reach the dens of enemies and destroy their strengths and who are faultless! One who is having a waist similar to the spread hood of a snake which is in its nest, and who is like a peacock in its habitation! Come outside. Though all of us, your friends, who are like your relatives, have come to the courtyard of your mansion and are reciting the divine names of emperumAn kaNNa who has the complexion of a

bluish cloud, why are you, who are fit for our affection, still sleeping without stirring or speaking?

**Twelfth pAsuram:** In this, she wakes up a cow-herd girl who is the sister of a cow-herd boy who is a close friend of kaNNan and who does not observe *varNASrama dharma*. When one is fully engaged in *kainkaryam* (carrying out service) to *emperumAn*, *varNASrama dharmas* are not important for him. However, when he completes carrying out *kainkaryam* and starts carrying out his routine activities, the *varNASrama dharmas* assume importance for him.

*kanaiththu iLangaRRu erumai kanRukku irangi \**  
*ninaiththu mulai vazhiyE ninRu pAl sOra \**  
*nanaiththu illam sERakkum naRchelvan thangAy \**  
*paniththalai vlzha nin vAsal kadai paRRi \*\**  
*sinaththinAl then ilangaik kOmAnaich cheRRa \**  
*manaththukku iniyAnaip pAdavum nI vAy thiRavAy \**  
*iniththAn ezhundhirAy Idhu enna pEr uRakkam \**  
*anaiththu illaththArum aRindhu EIOr embAvAy* 12

Buffaloes which have young, nursing calves, taking pity on their calves, are crying out and increasing the quantum of milk in their udders, thinking of their calves. The excess milk thus secreted is making the house very muddy. Oh one who lives in such a house and is the sister of the cow-herd boy who is having the eminent wealth of *krishNa kainkaryam*! Though we are holding on to the entrance to your house, with dew falling on our heads, and are singing about *emperumAn rAma* who, in anger, killed *rAvaNa*, the head of beautiful *lankA*, and who gives delight to the mind, you are not speaking. At least now, wake up. What a lengthy sleep is this? All the people residing in *thiruvAyppAdi* have come to know of your sleep.

**Thirteenth pAsuram:** In this, she wakes up a cow-herd girl who is herself admiring the beauty of her eyes, in solitude. Since eyes generally denote knowledge, it could be said that this girl has complete knowledge in matters relating to *emperumAn*. She is of the

opinion that kaNNA will come looking for her, on his own. Since kaNNA is referred to as *aravindha*/Ochanan (one who has eyes which are like lotus), she is one who has matching eyes to his.

*puLLin vAy kINdAnaip pollA arakkanai \**  
*kiLLik kaLaindhAnaik klrththimai pAdippOy \**  
*piLLaigaL ellArum pAvaikkaLam pukkAr \**  
*veLLi ezhundhu viyAzham uRangiRRu \*\**  
*puLLum silambina kAN pOdharikkaNNinAy \**  
*kuLLak kuLirak kudaindhu nIrAdhAdhE \**  
*paLLik kidaththiyO? pAvAy nI nannALAI \**  
*kaLLam thavirndhu kalandhu EIOr embAvAy* 13

All the girls (who are observing *nOnbu*) have reached the place earmarked for observing *nOnbu*, singing the valorous acts of *emperumAn* who tore the mouth of the demon *bakAsura* who came in the form of a stork, and who effortlessly destroyed *rAvaNa* who is the epitome of all harm. The planet Venus has risen and the planet Jupiter has disappeared from the sky. Birds are dispersing in various directions, seeking food. Oh one who has eyes similar to cat and doe! Oh one who has natural femininity! On this auspicious day, are you sleeping in your bed, deceptively (enjoying *emperumAn* alone) instead of joining with us and having a bath in the cold water?

**Fourteenth pAsuram:** Here, she wakes up a girl who had given word that she would wake up everyone but still is sleeping in her house.

*ungaL puzhaikkadaith thOttaththu vAviyuL \**  
*sengazhunIr vAy negizhndhu Ambal vAy kUmbina kAN \**  
*sengal podikkURai veN pal thavaththavar \**  
*thangaL thirukkOyil sangiduvAn pOdhandhAr \*\**  
*engaLai munnam ezhuppuvAn vAy pEsum \**  
*nangAy ezhundhirAy nANAdhAy nAvudaiyAy \**  
*sangodu chakkaram Endhum thadakkaiyan \**  
*pangayak kaNNAnaip pAdu EIOr embAvAy* 14

Oh the one who is complete [in all qualities], who took a vow that you would come and wake us all up! Oh one who is without any shame! On one who could speak well! In the pond at the backside of your house, the red water lilies have blossomed and the blue lily has closed its petals [signifying dawn]. *sanyAsis* (those who have renounced everything) are going to the temple, with their saffron clothes and white teeth, to blow the conch [signifying opening of the temple]. Wake up to sing about the supreme being who has the divine disc and divine conch held in the beautiful divine hands and who is having reddish lotus-like eyes.

**Fifteenth pAsuram:** In this, she wakes up a girl who is waiting anxiously to behold the sight of ANdAL and her friends coming to her mansion.

*ellE iLam kiLiyE innam uRangudhiyO \*  
chillenRu azhiayEnmin nangaimlR pOdharginREn \*  
vallai un katturaigaL paNdE un vAy aRidhum \*  
valleergaL nIngaLE nAnEdhAn Ayiduga \*\*  
ollai nI pOdhAy unakku enna vERu udaiyai \*  
ellArum pOndhArO pOndhAr pOndhu eNNikkoL \*  
val Anai konRAnai mARRARai mARRu azhikka  
vallAnai \* mAyanaip pAdu EIOr embAvAy* 15

[The explanation for this is given as a conversation between the girls who have come and are waiting outside her house and the girl who is inside]

**Girls outside:** Oh one who is like a youthful parrot! How sweet is your way of talking! Are you sleeping even after all of us have come here?

**Girl inside:** Oh girls who are complete in all respects! Do not call out to me angrily, like this. I am coming out immediately.

**Girls outside:** You are very smart in your way of speaking. We know your rude words as well as your mouth for a very long time.

**Girl inside:** You people are experts in the way of speaking! Let whatever I do be incorrect. What should I do now?

**Girls outside:** Wake up fast. Do you have any special benefit?

**Girl inside:** Have all those, who are supposed to come, arrived?

**Girls outside:** All have arrived. You could come out and take a head-count yourself.

**Girl inside:** What am I to do after coming out?

**Girls outside:** Come out to sing about kaNNa who killed a strong elephant, who is capable of draining the strength of his enemies and who has amazing activities.

**adiyEn krishNa rAmAnuja dAsan**

## **thiruppAvai –pAsurams 16 to 20**



In the sixteenth and seventeenth pAsurams, ANdAL is waking up in samsAram, representatives of nithyasUris such as *kshEthrapAlas* (guards of the town), *dhvArapAlas* (guards at the entrance), AdhiSEshan et al.

In the sixteenth pAsuram, she wakes up the guards at the entrance of nandhagOpar's divine mansion and the guards at the entrance of his room.

\* nAyaganAy ninRa nandhagOpanudaiya  
kOyil kAppAnE \* kodiththOnRum thOraNa  
vAyil kAppAnE \* maNikkadhavam thAL thiRavAy \*  
Ayar siRumiyarOmukku \*\* aRai paRai  
mAYan maNivaNNan nennaIE vAy nErndhAn \*  
thUyOmAy vandhOm thuyil ezhap pAduvAn \*  
vAyAl munnamunnam mARRAdhE amma \* nI  
nEya nilaikkadhavam nIkku EIOr embAvAy 16

Oh the one who is guarding the divine mansion of our swAmy (lord) nandhagOpan! Oh the one who is guarding the arch which has flags! You should remove the latch of the door which is embedded with gem stones. kaNNA, who has amazing activities and who has the divine complexion of bluish gem stone, has promised us yesterday itself that he will give us the resounding drum. We have come with purity in our hearts, to wake him up. Oh our lord! Without rejecting this request, you, who are affectionate towards kaNNA, should open this door.

**Seventeenth pAsuram:** In this, she wakes up Srl nandhagOpan, yaSOdhA and nambi mUththa pirAn (balarAman).

ambaramE thaNNIrE sORE aRanjeeyum \*  
emperumAn nandhagOpAlA ezhundhirAy \*  
kombanArkkellAm kozhundhE kulaviLakke \*  
emperumAtti yaSOdhAy aRivuRAY \*\*  
ambaram Udu aRuththu Ongi ulagu aLandha \*  
umbar kOmAnE uRangAdhu ezhundhirAy \*  
sembon kazhal adich chelVA baladhEvA \*  
umbiyum nlyum uRangu EIOr embAvAy 17

Oh our swAmy (lord) nandhagOpa who donates vasthram (dress), water and food! Please wake up. Oh one who is the head of the

cowherd girls who have slender frames! Oh one who is the beacon of the clan of cowherd girls! Oh yaSOdhAp pirAtti, our leader! Be aware. Oh the king of celestial entities who pierced through the sky to rise up and measure all the worlds! You should wake up from your sleep. Oh one who has the victorious anklets made of reddish gold on his divine feet, balarAma! Both you and your brother kaNNan should wake up from your divine sleep.

In the eighteenth, nineteenth and twentieth pAsurams: ANdAL thinks that there is some shortcoming in waking up kaNNan emperumAn. She realises that she has not had the recommendatory role from nappinnaip pirAtti. In these three pAsurams she celebrates the greatness of nappinnaip pirAtti, the intimacy between her and kaNNan emperumAn, her unlimited enjoyability, her youthfulness, her beautiful divine form, her quality of being his sweetheart and her recommendatory role [in requesting emperumAn to shower his mercy on chEthanAs]. Our pUrvAchAryas would say that desiring only emperumAn and forgetting about pirAtti is similar to the state of sUrpaNakA and desiring only pirAtti, leaving aside emperumAn, is similar to the state of rAvaNa.

**Eighteenth pAsuram:** Since emperumAn did not wake up however much she tried, she thinks that she could wake him up if she tried through the *purushakAram* (recommendatory role) of nappinnaip pirAtti, and does that. This pAsuram is one which emperumAnAr was very fond of.

\* undhu madha kaLiRRan OdAdha thOL valiyan \*  
nandha gOpAlan marumagaLE nappinnAy \*  
gandham kamazhum kuzhalee kadai thiRavAy \*  
vandhu engum kOzhi azhaiththana kAN \*\* mAdhavi  
pandhal mEl palgAl kuyil inangaL kUvina kAN  
pandhAr virali un maiththunan pEr pAda \*  
sendhAmarai kaIyAl slr Ar vaLai olippa \*  
vandhu thiRavAy magizhndhu EIOr embAvAy 18



Oh the daughter-in-law of Srl nandhagOpa, who has the strength of an elephant and strength of shoulders such that he does not have to step back from a battle! Oh nappinnaip pirAtti! Oh one who has fragrant tresses! Open the entrance door. See how the hens are chirping, from all directions! Look at the flock of cuckoo birds which are chirping from the shed put up for creepers. Oh one who has fingers holding on to a ball of flowers! Open the door with happiness, with the bangles on your beautiful hands resounding well, with your divine hand which is like a reddish lotus.

**Nineteenth pAsuram:** In this, she wakes up kaNNa and nappinnaip pirAtti, alternatively.

*kuththu viLakku eriyak kOttukkAl kattil mEI \**  
*meththenRa panjasayanaththin mEI ERi \**  
*koththu alar pUnguzhal nappinnai kongaimEI \**  
*vaiththuk kidandha malar mArbA vAy thiRavAy \*\**  
*maiththadam kaNNinAy nI un maNALanai \**  
*eththanai pOdhum thuyil ezha ottAy kAN \**  
*eththanaiyElum pirivu ARRaigillAyAl \**  
*thaththuvam anRu thagavu EIOr embAvAy* 19

Oh one who is sleeping, keeping your broad divine chest on the divine bosoms of nappinnaip pirAtti whose tresses are well decorated with bunches of blossomed flowers! You have got on top of the cot whose legs are made of elephant's tusks, with the lamp burning. Please open your divine mouth and speak a word [to us]. Oh one who has her eyes decorated with black pigment! You are not allowing your consort to wake up even for a moment. Wouldn't you be away from him even for a moment? Not letting him to come near us is neither apt for your svarUpam (basic nature) nor for your svabhAvam (basic character).

**Twentieth pAsuram:** In this, she wakes up both nappinnaip pirAtti and kaNNa and tells nappinnaip pirAtti "You should unite kaNNa with us and help us to enjoy him"

*muppaththu mUvar amararkku mun senRu \*  
kappam thavirkkum kaliyE thuyil ezhAy \*  
seppam udaiyAy thiRal udaiyAy \* seRRARcku  
veppam kodukkum vimalA thuyil ezhAy \*\*  
seppanna men mulai sevvAych chiRu marungul \*  
nappinnai nangAy thiruvE thuyil ezhAy \*  
ukkamum thattu oLiyum thandhu un maNALanai \*  
ippOdhe emmai nlrAttu EIOr embAvAy* 20

Oh emperumAn kaNNA who has the strength to remove the hurdles of thirty three and a crore celestial entities by acting ahead! Wake up. Oh one who has the honesty to protect devotees! On who has the strength to protect! Oh one who has the purity to trouble the enemies! Wake up. Oh nappinnaip pirAtti who has divine bosom like golden dome, who has reddish mouth and slender waist! Oh one who is like periya pirAtti (Sri mahAlakshmi)! Wake up. You should bestow on us materials for our *nOnbu* such as circular fan made of palm leaves, mirror as well as your husband kaNNA and you should bathe us immediately.

**adiyEn krishNa rAmAnuja dAsan**

## thiruppAvai – pAsurams 21 to 30



nappinnaip pirAtti joins the group of ANdAL saying “I am one among you in enjoying emperumAn”

**Twenty first pAsuram.** In this, she celebrates kaNNa's birth in the clan of nandhagOpa, his supremacy and his quality realised through the stable vEdhas.

*ERRa kalangaL edhir pongi mldhaLippa \*  
mARRAdhE pAl soriyum vaLLal perum pasukkaL \*  
ARRap padaiththAn maganE aRivuRAY \*  
URRam udaiyAy periyAy \*\* ulaginil \*  
thORRamAy ninRa sudarE thuyil ezhAy \*  
mARRAr unakku vali tholaindhu un vAsal kaN \*  
ARRAdhu vandhu un adi paNiyumA pole \*  
pORRi yAm vandhOm pugazhndhu EIOr embAvAy 21*

Oh the son of nandhagOpa who has huge, magnanimous cows which are capable of giving milk continuously such that all the vessels kept for storing the milk will get filled up and even overflow! You should wake up from your divine sleep. Oh one who has the strength as mentioned by vEdhas which are the most supreme authentic text! Oh one who is great! Oh one who has the splendour and who stood in this world to be seen by everyone! Wake up. We have reached the entrance to your divine mansion, praising you, just as your enemies reach after losing their strength, without any other refuge, and bow down to your divine feet.

**Twenty second pAsuram.** In this, ANdAL tells emperumAn that she and her friends do not have any other refuge and that they have come to him just like vibhIshaNa came to surrender to Srl rAma. She reveals to emperumAn that she has got rid of all her other desires and that she desires only his grace.

*angaN mA gyAlaththu arasar \* abhimAna  
banghamAy vandhu nin paLLik kattil klzhE \*  
sangam iruppAr pOl vandhu thalaippeydhOm \*  
kiNGiNi vAych cheydha thAmaraiP pUp pOIE \*\*  
sengaN siRuch chiRidhE em mEl vizhiyAvO \*  
thingaLum Adhiththiyanum ezhundhAR pOl \*  
am kaN iraNdum koNdu engaL mEl nOkkudhiyEI \**

*engaL mEl sAbam izhindhu ElOr embAvAy*

22

We have come here just like kings who rule earth, which is beautiful, expansive and huge, assemble together, under your throne, after having their egos demolished. Would you not glance at us gradually with your merciful eyes, which are like the mouth of a tinkling ornament and like a semi-blossomed lotus flower? If you look at us with your eyes which are like sun and moon, all our sorrows will disappear.

**Twenty third pAsuram.** In this emperumAn kaNNA, having made ANdAL to wait for a long time, asks her as to what she desires. She tells him to get up from the bed, walk to his throne, and like a King, ask her in the assembly of his court as to what her request is.

*\* mAri malai muzhainjil mannik kidandhu uRangum \*  
slriya singam aRivuRRuth thI vizhiththu \*  
vEri mayir ponga eppAdum pErndhu udhaRi \*  
mUri nimirndhu muzhangip puRappattu \*\*  
pOdharumA pOIE nI pUvaip pUvaNNA \*  
un kOyil ninRu inganE pOndhu aruLik \* kOppu udaiya  
slriya singAsanaththu irundhu \* yAm vandha  
kAriyam ArAyndhu aruL ElOr embAvAy*

23

Oh the one who has a dark complexion like a purple flower! Just like a lion which has been sleeping inside a cave during monsoon time wakes up from its sleep, looks all around with its fiery eyes, stretches and moves its body such that the fragrant mane falls off in all directions, lets out a roar and comes out majestically, you should come to this place inside your divine mansion, get up on the beautiful, eminent throne, and shower your grace on us by asking us the purpose of our arrival here.

**Twenty fourth pAsuram.** After seeing him get seated, she starts carrying out *mangaLASAsanam* (invocation of blessings) to him. Being the divine daughter of periyAzhwaR, ANdAL's aim is to only

carry out *mangaLASAsanam* to emperumAn. ANdAL and her friends carried out *mangaLASAsanam* to emperumAn after seeing his gait, just like slthAp pirAtti, the sages at dhaNdakAraNyam and periyAzhwAr. They also felt sad that they had made emperumAn, who has such soft divine feet, to walk.

\* anRu ivvulagam aLandhAy adi pORRi \*  
senRu anguth thennilangai seRRAY thiRal pORRi \*  
ponRach chagadam udhaiththAy pugazh pORRi \*  
kanRu kuNiLA eRindhAy kazhal pORRi \*\*  
kunRu kudaiyA eduththAy guNam pORRi \*  
venRu pagai kedukkum nin kaiyil vEl pORRi \*  
enRu enRu un sEvagamE Eththip paRai koLvAn \*  
inRu yAm vandhOm irangu EIOr embAvAy 24

The term *pORRi* means “May you live long” denoting *mangaLASAsanam*.

Oh one who measured these worlds long time back, for dhEvas! May your divine feet live long. Oh one who went to the beautiful lankA, rAvaNa’s place, and destroyed it! May your strength live long. Oh one who kicked the wheel such that the demon *Sakata* who had pervaded it was killed! May your fame live long. Oh one who threw a calf at wood apple such that the demons inside both the calf and the wood apple were killed! May your divine feet live long. Oh one who held the gOvardhana hill as an umbrella! May your auspicious qualities live long. May the spear, which is in your hand and which destroys enemies, live long! We have come here, carrying out *mangaLASAsanam* many times like this, praising your valour, in order to get from and to carry out *kainkaryam* (service) to you. You should shower your grace on us.

**Twenty fifth pAsuram:** When emperumAn asks them as to whether they need anything for carrying out their *nOnbu*, they say that all their sorrows have disappeared after having carried out *mangaLASAsanam* to him and that the only thing that they want is *kainkaryam*.

*oruththi maganAyp piRandhu \* Or iravil  
oruththi maganAy oLiththu vaLarath \*  
tharikkilAnAgith thAn thIngu ninaindha \*  
karuththaip pizhaippiththuk kanjan vayiRRil \*\*  
neruppenna ninRa nedumAIE \* unnai  
aruththiththu vandhOm paRai tharudhi Agil  
thiruththakka selvamum sEvagamum yAm pAdi \*  
varuththamum thlrndhu magizhndhu EIOr embAvAy* 25

Incarnating as the son of the unique dhEvaki pirAtti, and in that incomparable night, you grew as the son of the unique yaSOdhAp pirAtti. During that time, unable to tolerate it, kamsan thinking ill of you, wanted to kill you. Oh supreme being who stood like fire on the stomach of that kamsan and destroyed that thought as well as kamsan! We have come here, seeking from you what we wanted. If you fulfil our prayer, we will praise your wealth and valour, which even pirAtti likes, get rid of this unhappiness of being separated from you and will feel blissful.

**Twenty sixth pAsuram.** In this, she tells him the accessories which are needed for the *nOnbu*. While earlier she had said that nothing is needed, she now seeks *kainkaryaparas* (those who carry out kainkaryam) such as pAnchajanyAzhwAn (divine conch) for carrying out *mangaLASAsanam*, lamp to see his divine face clearly, flag which announces his presence, canopy which provides him shade etc. Our pUrvAchAryas reveal that ANdAL is seeking these so that her *krishNANubhavam* (experiencing krishNa) would be complete and proper.

*mAIE maNivaNNA mArgazhi nlr AduvAn \*  
mElaiyAr seyvanagaL vENduvana kEttiyEI \*  
gyAlaththai ellAm nadunga muralvana \*  
pAl anna vaNNaththu un pAnchasanniyamE \*\*  
pOlvana sangangaL pOyppAdu udaiyanavE \*  
sAlap perum paRaiyE pallANdu isaippArE \*  
kOla viLakke kodiye vidhAnamE \*  
Alin ilaiyAy aruL EIOr embAvAy* 26

Oh one who is affectionate towards your devotees! Oh one who has the complexion of a bluish gem! Oh one who slept divinely on the tender banyan leaf during deluge! If you ask us as to what accessories we need for our bath in the month of mArgazhi, in line with what had been carried out by our elders, we will tell you. We need conches such as the milky white pAnchajanya which can blow resoundingly, making the entire world to tremble. We need percussion instruments which are spacious and big. We need those who will sing *thiruppallANdu*, lamps, flags and canopies.

In the twenty seventh and twenty eights pAsurams she confirms that emperumAn alone is both the means to attain him and the end result [to carry out service to him].

**Twenty seventh pAsuram.** ANdAL explains emperumAn's distinguished quality of attracting both the favourable and unfavourable entities towards him. Further, she says that the highest level of *purushArtham* (goal or end result) is the *sAyujya mOksham* (to be with emperumAn) of carrying out kainkaryam to emperumAn continuously, without ever separating from him.

\* *kUdArai vellum slrk kOvindhA \* undhannaip*  
*pAdip paRai koNdu yAm peRum sammAnam \**  
*nAdu pugazhum parisinAl nanRAga \**  
*sUdagamE thOL vaLaiyE thOdE sevippUvE \*\**  
*pAdagamE enRu anaiya pal kalanum yAm aNivOm \**  
*Adai uduppOm adhan pinne pAl sORu \**  
*mUda ney peudhu muzhangai vazhivAra \**  
*kUdi irundhu kuLirndhu EIOr embAvAy* 27

Oh gOvindhA who has the auspicious quality of winning over those who do not bow down! The further honour that we get after praising you and getting the kainkaryams is to wear various ornaments such as bracelet, armllet, ear stud, other ear ornaments, anklets etc which nappinnaip pirAtti and you don on us. We will wear the clothes which you drape on us. After that, we should together eat the ghee

covered *akkAravadisil* (sweet prepared with rice, milk, sugar and ghee) and the excess ghee overflowing our elbow.

**Twenty eighth pAsuram.** In this, ANdAL explains the causeless connection between *emperumAn* and all the *AthmAs*, her inability to engage with any [other] means, greatness of *emperumAn*, his quality of uplifting everyone (having *adhvEsham* (non-hatred) as the reason, just like the cows of *vrindhAvan*) without expecting anything in return.

\* *kaRavaigal pin senRu kAnam sErndhu uNbOm* \*  
\* *aRivu onRum illAdha Aykkulaththu* \* *undhannaip* \*  
*piRavi peRundhanaip puNNiyam yAm udaiyOm* \*  
*kuRai onRum illAdha gOvindhA* \*\* *un thannOdu*  
*uRavEl namakku ingu ozhikka ozhiyAdhu* \*  
*aRiyAdha piLLagaLOm anbinAl* \* *undhannaich*  
*chiRu pEr azhaiththanavum siRi aruLAdhE* \*  
*iRaivA nI thArAy paRai ElOr embAvAy* 28

Oh *gOvindhA* who has no fault whatsoever! We will follow the cows to the forest, roam around and eat together. We have the fortune of having you born in this clan of cow-herds which does not have any knowledge. Oh lord! The relation that we have with you cannot be severed either by you or by us. Do not get angry with us since we have called you by insignificant names due to our affection, and bless us by giving the end result that we are seeking.

**Twenty ninth pAsuram.** Here, she reveals an important principle: carrying out *kainkaryam* is not for our happiness, but it is only for his happiness. Further, she says that due to her deep desire for *krishNaNubhavam*, she started observing this *nOnbu* merely as a pretext.

\* *siRRam siRu kAIE vandhu unnaich chEviththu* \* *un*  
*poRRAMarai adiyE pORRum poruL kELAY* \*  
*peRRam mEyththu uNNum kulaththil piRandhu* \* *nI*  
*kuRREval engaLaik koLLAmal pOgAdhu* \*\*



*iRRaip paRai koLvAn anRu kAN gOvindhA \*  
eRRaikkuM EzhEzh piRavikkum \* undhannOdu  
uRROmE AvOm unakke nAm At seyvOm \*  
maRRai nam kAmangAL mARRu EIOr embAvAy*

29

Oh gOvindhA! You should hear the result of our coming here early in the morning, bowing down and reciting *mangaLASAanam* to your most desirable, golden, lotus-like divine feet. You, who had been born in the clan of cow-herds, who graze their cows and eat, should not remain without accepting confidential *kainkaryam* from us. We did not come here to receive the percussion instrument, drum, from you. We should have a connection with you for time unlimited, irrespective of the number of times that we take birth. We should carry out *kainkaryam* only to you. When we carry out such *kainkaryam* you should remove the thought from us that it is for our happiness. You should mercifully grace us such that the *kainkaryam* is only to make you happy.

**Thirtieth pAsuram:** Since emperumAn tells her that he will fulfil her desires, she rids herself of the emotions of the cowherd girl and sings this pAsuram as her own self, ANdAL. She affirms that whoever sings these pAsurams will attain the same *kainkaryam* which she did, even if they do not have the same purity of heart that she had. In other words, the cow-herd girls who lived during the time of kaNNA in vrindhAvan and had deep affection for him, ANdAL who had the same mental make-up in SrlvillipuththUr as the cow-herd girls and anyone else who learns and sings these pAsurams, will attain the same benefit. [parAsara] bhattar [son of kUraththAzhwAn, one of rAmAnuja's principal disciples] would mercifully say "Just as the cow yields milk even after seeing the [dead] calf which is stuffed with hay, if anyone sings these pAsurams which are dear to emperumAn, (s)he will get the same benefit which those who are dear to emperumAn get". ANdAL completes the prabandham by narrating the incident of emperumAn churning the milky ocean. This is because, the cow-herd girls desired to attain emperumAn. To attain emperumAn, the *purushakAram* of pirAtti is needed.

emperumAn churned the ocean only to bring pirAtti out of the ocean and to marry her. Hence ANdAL too narrates this incident and brings the prabandham to its end. ANdAL is one who is firmly in the state of *AchAryAbhimAnam* (dear to AchArya). Thus, she completes the prabandham by showing that she is *bhattarpirAn kOdhai* (daughter of periyAzhwAr, bhattarpirAn).

\* *vangak kadal kadaindha mAdhavanai kEsavanai \**  
*thingaL thiru mugaththuch chEzhiyAr senRiRainji \**  
*angap paRai koNda ARRAi \* aNi pudhuvaip*  
*paingamalath thaN theriyal bhattarpirAn kOdhai sonna \*\**  
*sangath thamizhmAlai muppadhum thappAmE \**  
*ingu ipparisu uraippAr IriraNdu mAl varaith thOL \**  
*sengaN thirumugaththuch chelvath thirumAlAI \**  
*engum thiruvArul peRRu inbuRuvar embAvAy \** 30

kEsavan (emperumAn), the supreme entity, churned the milky ocean. Cow-herd girls, with beautiful faces like moon and with distinguished ornaments, went, worshipped that emperumAn and got benefit in *thiruvAyyaAdi* (Srl gOkulam). ANdAL, the daughter of periyAzhwAr who has garland with cool, lotus flowers, and who incarnated in beautiful SrlvillipuththUr, mercifully narrated that history [of cow-herd girls getting benefit from emperumAn]. These thirty pAsurams are to be sung in large gatherings. Those who sing these thirty pAsurams, without missing anything, in this way, in this world, will get the grace of emperumAn who has divine shoulders like huge mountains, has a divine face with reddish divine eyes

[reddish eyes denote affection towards devotees] and has wealth. Such people will remain blissful in all places.

**adiyEn krishNa rAmAnuja dAsan**

## sARRumuRai

*sarva dhESa dhaSA kAlEshvavyAhatha parAkramA |  
rAmAnujArya dhivyAgyA vardhathAm abhivardhathAm ||*

Let bhagavadh rAmAnuja's divine commands (viSishtAdhvaitha sidhdhAntham and SrlvaishNava sampradhAya principles) flourish in the best way without any hurdle everywhere at all times. Let them flourish.

*rAmAnujArya dhivyAgyA prathivAsaramujvalA | dhiganthavyApini  
bhUyAth sAhi IOka hithaishiNI ||*

Let bhagavadh rAmAnuja's divine commands flourish brightly everyday manifold times. Let this command spread in every direction and grant goodness.

*Srlman! Srlranga Srlyam anupadhravAm anudhinam  
samvardhaya |  
Srlman! Srlranga Srlyam anupadhravAm anudhinam  
samvardhaya ||*

Let the SrlrangaSrl flourish well every day without any disturbance. Let the SrlrangaSrl flourish well every day without any disturbance.

*nama: SrlSailanAthAya kunthI nagara janmanE |  
prasAdhalabdha parama prApya kinkarya SALinE ||*

My obeisances belong to SrlSailanAtha (thirumalai AzhwAr – thiruvAimozhi piLLai) who was born in kunthI nagar, who achieved the ultimate kinkaryam (by the grace of his AchAryan).

*SrlSailESa dhayApAthram dhlbhakthyAdhi guNArNavam  
yathIndhra pravaNam vandhE ramya jAmAtharam munim*

I worship [azhagiya maNavALa mAmunigaL](#) who is the target of [thirumalai AzhwAr](#)'s mercy, who is an ocean of auspicious

qualities such as knowledge, devotion etc. and who is greatly attached to yathIndhra ([Srl rAmAnuja](#)).

[ ramya jAmAthru yOgIndhra pAdharEkha mayam sadha  
thathA yaththAthma saththAdhim rAmAnuja munim bhajE

I worship vAnamAmalai jlyar who is like the imprints of [mAmunigaL](#)'s lotus feet and who fully depends on [mAmunigaL](#) to establish his true nature (as a servant of [mAmunigaL](#)), sustenance, activities etc.

— Srl vAnamAmalai mutt recital]

vAzhi thiruvAymozhip piLLai mAdhagavAI  
vAzhum maNAvALa mAmunivan vAzhiyavan  
mARan thiruvAymozhip poruLai mAnilaththOr  
thERum padi uraikkum slr

Long live maNavALa mAmunigaL who lives by the great grace of thiruvAimozhip piLLai! Long live the beautiful way mAmunigaL explains the meanings of nammAzhwaR's thiruvAimozhi to be understood by the residents of this vast earth and to be uplifted!

seyya thAmaraith thALiNai vAzhiyE  
sElai vAzhi thirunAbi vAzhiyE  
thuuya mArbum purinUlu vAzhiyE  
sundharath thiruththOLiNai vAzhiyE  
kaiyumEndhiya mukkoLu vAzhiyE  
karuNai pongiya kaNNiNai vAzhiyE  
poyilAdha maNavALa mAmuni  
pundhi vAzhi pugazh vAzhi vAzhiyE

Long live mAmunigaL's reddish lotus like divine feet! Long live the saffron garment he is wearing and his divine navel! Long live his pure, divine chest and sacred thread! Long live both his divine shoulders! Long live the thridhaNdam that he is holding in his divine hands! Long live both his divine eyes which are spreading compassion! Long live maNavALa mAmunigaL's true knowledge which is devoid of any falsity, always!

*adiyArgaL vAzha aranga nagar vAzha  
sadagOpan thaNdamizh nUl vAzha – kadal sUzhndha  
mannulagam vAzha maNavALa mAmuniyE  
innumoru nURRANdirum*

Long live the devotees of bhagavAn and bhAgavathas! Long live the great town of Srlrangam! Long live the cool prabandhams of nammAzhwAr! Long live this firmly fixed world which is surrounded by ocean! Oh maNavALa mAmunigaL! Your highness should always remain with us and bless us.

**adiyEn sArathy rAmAnuja dAsan**

**AzhwAr emperumAnAr jlyar thiruvadigaLE SaraNam  
jlyar thiruvadigaLE SaraNam**

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